

THE BETTER WAY

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Original Essays.

Written for The Better Way.

THE UNITY OF LIFE.

JUDGE H. N. MAGUIRE.

All that is essential of man and his institutions are the infinitely diffused moral influences that emanate from them. These intermingle and blend and ever tend, like the scattered waters of the planet, to reunion; and in the whole and in remotest parts intelligence finds organic expression, the highest being involved in all, down to the lowest.

State policies have been and still are based on conceptions negative to this universal truth; but the politician seldom thinks outside the narrow grooves of self-interest, still more seldom investigates beyond the same narrow limits. All of human progress, moral and material, consists in removing the restrictions that have been imposed upon free intercourse between the different groupings of humanity and in ceasing to impose them. For a long period in the history of Iceland her people were consumed by diseases of the leprosy type, the horrible elephantiasis in districts tainting the majority of families. This was when to isolation of geographical position was added legislative restrictions upon commercial intercourse, practically closing her ports to the outside world. With the relinquishment of the policy of exclusion came better sanitary conditions, and now, with a mail steamer plying regularly between Copenhagen and Reykjavik, occasional traders dropping in, and tourists coming and going through the summer months, the terrible scourge has nearly disappeared. Before the Sandwich Islands became a prominent point on regular ocean routes the leprosy was general there. It is now confined to certain districts, and is surely in course of extinction. When Jesus was on earth social intercourse was characterized by distrust, as a general rule, and the currents of trade were sluggish and spasmodic; then blood-poisoned mendicants—the diseased fruits of a diseased tree—were the most common of street spectacles, especially in the inland trading centers, like Jerusalem. The "black plague" epidemic that fell upon London in 1663, carrying death all over England, was the result of the preceding commercial activities that had broken up and scattered through the cosmical vital currents the virus from the congested conditions which, for time immemorial, had prevailed along the Mediterranean and throughout Egypt and Asia Minor.

Analogously to increased vigor of the human system following the expurgation of morbid matter or equalization of circulation, the "great plague" visitations of England and Western Europe were followed by commercial activities greater and spreading over wider fields than ever before known. It is the uniform distribution of strychnine in the potato that makes it safe and wholesome food. By free and all-including intercourse alone can the human family, as a whole, be brought into healthy condition. Life

connects with life at all points. The "brotherhood of man" is the Constitution of God. Commercial activities are but outward movements corresponding to internal energies operating for a harmonious environment for the Universal Life Unity. The Millennium will and must come.

Whatever is must be right, in its time and relations; but man and his institutions grow together—the latter growing with his moral growth, and he is just beginning, as a social being, to enter that stage of unfoldment at which it is possible for him to understand the Universal Life Nature and his relations thereto. Intelligent will power inheres in anything that moves, to the extent of its life measure or conscious participation in the Universal Intelligence. There is as certainly a planetary mind and a planetary soul as there is a human mind and a human soul. For man to expand his soul and universalize his affections up to the planetary standard is to overcome and rise superior to this world's death conditions—to see and feel and live in the imperishable whole.

A new dispensation of truth is upon us, and to the few rare souls that are in its most advanced light electricity is of the planetary life state—to them electrical conductors of intelligence are as useless as a system of ground signals to one in a balloon whose sees beyond them and takes the whole field in at a glance. Man's subtlest devices and most cunning inventions are chiefly valuable as suggestions that he will grow beyond the necessity of their use. The power that impels the earth around is not entirely in the earth, but is manifested through it derivatively—itsself static, while the earth circles around in its wider field of consciousness. Only what the life of the individual extends into or has extended into are subjects of individual consciousness. We are blind to states of consciousness above our own spheres. Suppose the moon inhabited by sentient beings, (as it is, for intelligence has organic expression at all points,) they cannot cognize our sun, for their consciousness is bounded by the earth-sphere consciousness, towards which, as their light or life, they constantly turn, and around which they dependently revolve, just as we dependently revolve around the sun; and as it dependently revolves around a greater sun or center of life consciousness. The inhabitants of the side of moon turned toward the sun, being below that plane of consciousness, are ignorant of its existence—it is not visible to them. To be right in the midst of the sun splendors the individual soul has only to be quickened to that plane of consciousness. Heaven is within.

Written for The Better Way.

SIGNS OF THE TIMES.

LYMAN C. HOWE.

Popular sentiment always leads the pulpit, and generally a generation or more in the van. The education of the pulpit is the brake on the car of progress. Religion is always conservative; it resists change and new revelations; it reveres the old and worships decay; it clings to the past and points tremblingly to the future with threatnings and awe. But this is religion in its swaddling clothes. It grows as it is pushed and led by secular life and intellectual questionings. In fact, religion is born of the people, and in its organic expression it stops to dream of the past and dread the future, while the people move on to new and better revelations. But old systems never go out without bequeathing their shroud to the new. The habitues long cultivated are psychic centers that enter into the structures that supercede them, and continue under new impulses to modify and limit. The press is another form that is wielded by the stored energy of the past and steadily modified by the activities and innovations of the present. It is more progressive and moves in closer sympathy with the present than does the pulpit. The press is a better interpreter of human nature and the growing demands than is the pulpit. It is not so fettered by obligations to the dead past. Religion in its old mask has nothing to draw from but the past. Its eyes are shut against the new light, and it bows to the authorities long since dead and dumb. This may be its protection, for could those authorities speak in the voice of this living age they would

shatter the idols on which Christians lean and drive the worshippers to new shrines where fresh truths would greet and enlighten them.

But though the press leads the pulpit by a generation, the people lead the press. What the people demand the press will supply. The sharp managers of leading dailies have their finger on the popular pulse and are quick to detect a change in the circulation of ideas and prejudices. Thirty years ago very few papers would publish any thing favorable to Spiritualism. Ridicule and misrepresentation were the staple for spiritual and pious sensations. But ten million Spiritualists in the United States and as many more deeply imbued with its philosophy, has tamed the lion and drawn words of wisdom and truth from the press that thirty years ago never spoke of the subject candidly. Politicians, too, realize its presence and power. The Republican party in Ohio seven years ago awoke one morning to find itself humiliated by an overwhelming Democratic victory. When they got behind the scenes they learned to their chagrin that the odious legislation against mediums had struck back, and their treachery to the rights of the people had met a stinging rebuke. Politicians know that many of their peers in Congress and throughout the states are Spiritualists, and they respect them. Last fall another defeat surprised them. The school question came in for a share, and Wisconsin was lost to the Republicans, it is believed, by the united efforts of Rome against popular education. But it is quite probable that a strong influence was wielded among liberals and Spiritualists by the sentence of Moses Harman and W. E. Reid and other like exhibitions of legal and judicial intolerance in which sectarian prejudice led justice blindly to the slaughter.

But the growing goodness of the people and the rapidly advancing intelligence and liberality of the masses is manifest in many ways and divers places. The pulpit, too, is advancing on liberal lines and revealing the divinity of nature in increasing generosity and broadening estimates of the "world, the flesh and the devil." Thirty years ago any church member attending a spiritual meeting, sitting in a private circle, or expressing faith in spirit communion, was sure to be dealt with and likely to be expelled from church if the fact was known in church circles. Now they receive in full membership people who openly declare a belief in Spiritualism. About twelve years ago the people of Titusville, Pa., elected Wm. Barnesdall mayor, knowing him to be a thorough Spiritualist, but the goodness of his heart, the integrity of his honest character were known to all, and in spite of pulpit and pews the people made him Mayor. Now, in Meadville, Pa., at the recent municipal election two Spiritualists were pitted against each other in nomination for Mayor. One was A. Gaston, the popular President of Cassadaga Camp Meeting, and widely known at home and abroad as an independent, uncompromising Spiritualist. Probably no voter in Meadville was ignorant of the fact. He never hides his light under a bushel nor evades the question. But he never trespasses upon the feelings of others who do not want to hear about it. His opponent, a brilliant attorney, is also a Spiritualist, but less pronounced, and probably not half the voters in Meadville knew anything of his spiritual tendencies. Mr. Gaston was elected by 125 majority. If Spiritualism had any influence in this case the 125 votes must be credited to Mr. Gaston's open and independent devotion to the cause. But probably the result turned on the popularity of the man. Free Americans like independence and honest devotion to conviction, whether it be Spiritualism, Methodism or Paganism. I think Mr. Roddy too, is a popular man, and there is no impeachment of his character or ability that I ever heard of. If the cause was not party politics—which seems improbable—it must either turn on the social influence of Mr. Gaston or wider acquaintance, or else it is to be credited to known independence and open loyalty to a cause which is considered unpopular, and the people wanted to show their appreciation of backbone. In any case it is proof that the President of the Cassadaga Camp Meeting is popular at home where

he is best known and most intimately related to the people of every school of thought and all shades of faith or no faith.

The world grows, and Meadville with its theological college and Unitarian school—which is as solid against Spiritualism as the Methodists—pronounces a verdict for liberality and appreciation of manhood which may be counted as a significant sign of the times. P. S. I do not mean to imply that Mr. Roddy concealed his faith to win favor with the church. I do not know that he tried to hide his convictions, but he has not taken the active interest in public expression of Spiritualism, and, perhaps from professional demands on his time was prevented from making himself conspicuous in the advocacy of Spiritualism, while willing to be known as a Spiritualist. But whatever the cause, it is plain that the most widely known and active Spiritualist in Meadville—excepting perhaps A. B. Richmond—has the confidence of the people and is popular at home.

Written for The Better Way.

IS THERE DANGER AHEAD?

MRS. FANNIE E. LAMB.

Many mediums and Spiritualists are becoming quite anxious over the subject of the intent, on the part of the medical faculty, in petitioning legislative aid for the restriction of hypnotism, limiting it to their jurisdiction. No doubt should they attempt such a course, many allies will flock to their aid from the numerous organizations opposed to the advance of truth, which is giving too much liberty of speech and thought. Let them try.

"We have books on the feast of the ass, and on the feast of fools. These afford material for the universal history of the human mind."—Voltaire.

We say again let them try, and should their most sanguine hopes be crowned with success, the issue will only prove how nearly allied they are to the above quotation, intellectual scientists though they claim to be.

With all their combined efforts, truth will not again be downtrodden; never hurled into the oblivion and mystery of the past. Too long has truth been subservient to ignorance through dogmatic creeds, and false teachings. Too long hath mankind been misled and victimized, through error arising from misconceived truths, truths misdirected. Truth has come to stay, and will despite the attempt of the oppressor to subjugate it to their dictation, in unwisely attempting to grasp and hold the reins of power.

Through the spiritualistic lights of the present time, truth is being resurrected, and day by day as mankind free themselves from the shackles of dogmatic creeds, it is more clearly revealed to their unshackled minds. Through the spiritualistic lights of the present day, truth is being resurrected and freed from the ignorance and superstitions of the past. And being thus clearly revealed will stand to the front, and hold the fort to the last. It is not that spiritualistic teachings, or as it is sneeringly termed Spiritualism, thinking to stigmatize it with the ism, by those who are too firmly held by material conditions to comprehend its beauty and vastness, embracing as it does all things within the compass of its teaching, spiritual and material. Wiping out all superstition pertaining to the supernatural, proving day by day all things both in the spiritual sphere and the material plane to be under the guidance and control of nature's majestic and incontrovertible laws. Uncontrovertible to the quickened spiritual perception. Yet a portion of mankind in their blindness and ignorance will attempt to controvert nature's prerogative to operate in accordance with the condition. Let every opponent of the truth search within themselves, find where the mistakes lie and begin an immediate correction. Stop violating nature's laws; for break them you cannot, but in the violation thereof, consist the cause of their benighted condition. Let them begin now en masse, correct the mistakes of the past, open out into the sunlight of truth, and see how truly will follow the reform they are clamoring for. Make better conditions by cleansing out the iniquitous darkness that is holding man down in the rut of ignorance and superstition. Self love, the beast of self, the love of power, self exaltation and enmity is the curse of mankind and has been in every age.

This attempt to suppress truth on the part of one portion of mankind only reveal the narrow ledge on which they stand, and the abyss yawning beneath. Aware of their waning power over the ignorant and credulous, who are ceasing to be ignorant and are therefore no longer credulous. It is not that Spiritualism is at fault in its revelations, for it is the great mirror of truth, reflecting the hideousness of ignorance within the minds of those who still cling to the superstitions of the past, the errors of dogmatic creeds, reflected from the within of her opposers. No wonder they turn upon their reflection and strike back with intent to demolish the mirror that reflects so truthfully and disparagingly. Again we say let them purify their temple that divine truth may find a fit dwelling place therein.

As we again approach the purposed object of the medical faculty, a voice from the unseen says, what preposterous presumption on the part of a body of men. Being limited at most and best in their comprehension of this mighty force called hypnotic. And should they ever approach in their comprehension the true nature of its purpose, they will hang their heads in shame at their presumptuous ignorance. Pigmies trying or hoping to check or thwart nature in her cause by subjugating her most powerful factor to their exclusive use. And were such a thing possible, could their modest demands be complied with, what guarantee have the rest of mankind who are outside the pales of their order that they would use their permit with judicious intelligence, with honesty of purpose in all their dealings? Are there no honest people outside of their faculty? None trustworthy? None with capacity to study, comprehend and use this mighty, subtle force? They, with all their claim to scientific superiority, know less about it than many of the unscientific. Neither will they know unless it is sought for in the right direction and from the right source.

Judging from their unjust assumption of a right to control nature's most powerful and subtle force, were it not wholly attributable to their ignorance, they must be accounted the most unjust and dishonest of mankind's classifications. As well had they attempt to check the lightning's flash, to bid it flash no more, at their command the tempest still, the thunder cease to roar.

This same hypnotic force has a duality of which as yet man hath no conception. It can play the part of both God and devil in the same and through the same individual; using your terms to distinguish the two conditions of force. We would say angels and demon. And when some objects are brought under its influence, they can be held subject to its action or power, until a purpose is accomplished; though they be not always in contact with the hypnotizer, who is their master while thus held. Have the medical scientists so far proven themselves above reproach, above suspicion? Have they always kept their pledge inviolate? Have they given, all of them, an evidence of their right to be entrusted implicitly with that which is of the most vital importance to mankind at large?

"Is man more just than God? Is man more pure than He who deems even seraphs insecure? Creatures of clay, vain dwellers in the dust! The moth survives you, and ye are more just? Things of a day, you wither ere the night, heedless and blind to wisdom's wasted light."

"HEALTHY SENTIMENTS."

To the Editor of The Better Way.

I ask the privilege of space in your valuable paper to make a few suggestions in answer to an article of February 28, 1891, headed, "Some Healthy Sentiments."

In replying to the writer of the article in question, it is not that I think truth requires taking care of, or that Spiritualism needs my endorsement. But I have always felt that spirit mediums should have justice done them, for as a class there are none so misunderstood. God bless them all!

While much has been written, and more said, regarding dishonest mediumship, let us, as thinking women and men, pause for a few moments in the endeavor to see where the responsibility rightly belongs, whether to the medium or the investigator.

To do this intelligently it is necessary,

first, to consider what conditions the denizens of the spirit world require that they may communicate with the people of earth.

In the first place, the instrument or medium should be of clean body, sound mind, and especially endowed with a sensitive brain. Such an one is subject to every influence emanating either from disembodied souls or those still incarnated.

Now, where shall we look for the quality of these emanations, or how shall we test them?

We concede the fact that mediums are not only born sensitive, but while exercising their heaven-born gifts, they are brought under a fixed law, compelling them to become even more susceptible to the influences surrounding them, and while in this condition the medium stands alone.

Yet Mr. W. A. Mellon says: "I am always in doubt when in the presence of a trance medium." Why be in doubt? He has the medium under his own control on this side of life, and his spirit friends on the other.

He further says he is "always uncertain as to how much is of the spirit (the disembodied spirit I suppose he means) and how much of the unconscious cerebration of the medium or others present. Such communications may be adulterated by the medium, unconsciously and innocently, or intentionally and fraudulently."

I ask in all candor how Mr. W. A. Mellon came to these conclusions? He writes of the trance or unconscious state, which, if that means anything, certainly means that for the time being the medium must be in a helpless condition; and so far as his own individuality is concerned is dead to all intents and purposes. Then I ask, how can the responsibility of the communications received rest with the medium? Did it never occur to the investigator that the trouble might originate with himself on the principle that "like attracts like?"

By going into the presence of a medium filled with doubts and fears, and misgivings of all kinds, how could anyone expect to receive truth? My experience has taught me that by making such a condition the result which Mr. W. A. Mellon complains of is naturally brought about.

It is said that disembodied souls do not tell the truth at all times. Do we, as mortals, always take the spirit of truth to them? Do we cultivate the spirit of truth in ourselves? Are we clothed with the spirit of sincerity? Do our souls desire to know the truth as it is in nature?

Without these requisites in ourselves we ought not to be surprised when we sense the atmosphere around us tainted with deception.

"Be not deceived, God is not mocked, that which we sow we shall surely reap."

EDWIN POWELL.

A DIVINE ATMOSPHERE.

I hold it as a truth, says T. T. Watts, that a divine atmosphere surrounds our earth—an aroma emitted from the world of spirit, in which dwell the great truths and secrets of the universe—a great world that pours down riches upon us as the sun pours down heat; and as, without the sun, this world would be but a formless wilderness, so, without this spirit-sun, would it be barren of thought or beauty.

Above us and around us exists a spiritual atmosphere, more subtle than the natural one. As the latter is the supporter of physical life, so the former is of the psychal. We absorb the delicate magnetic aura from all substances through the medium of the air, as well as the comparatively coarse oxygen; so all our soul-life comes from the spirit atmosphere—all thought, all feeling, all appreciation of truth and beauty.

Man is the apex of earth creation and the basis of all heavenly life, the foundation of all spiritual existence. Standing thus, in a middle plane, as the highest thing of earth and the lowest of heaven, he holds magnetic relationship to both. —Banner of Light.

If people expect reliable communications from spirits they must be accurate in their daily lives—strictly truthful in all they say and not let the tongue tell what the heart does not mean. As we sow we shall reap.

Written for The Better Way.

DR. KOCH'S DISCOVERY.

J. D. DUCK, M. D.

Physical diagnosis has in recent times become a fine art, and one of its greatest triumphs is its ability to distinguish with great precision between the various forms of disease, both acute and chronic, that affect respiratory organs. The exact pathology, and the various stages of these diseases have thus been accurately connected with objective symptoms, thus affording a very complete body of knowledge, where before much was left to conjecture, or at best to cultivated experience. In this estimate of comparatively recent progress, the aid furnished by the microscope must not be overlooked. It is from this source that the presence and character of the large group of micro-organisms that accompany many forms of disease have been accurately studied. As a result, very few intelligent physicians are left in doubt as to the character of these diseases, and none undertake to deny the presence of disease germs. There is, however, one point at which opinions differ, and that is, as to whether in all cases these micro-organisms are the cause of the disease which undoubtedly accompanies them. Are the germs present the cause of the disease? or are they a result of a previous condition which stands to them in the orderly sequence of pathology, as cause to result? Here opinions differ. One thing is generally admitted by all physicians of intelligence and large experience, and that is, that the cure, by any known means, of the tubercular disease has not by any means kept pace with our knowledge of the pathology of the disease. So called tubercular consumption slays its thousands and its tens of thousands almost as surely as before our discovery of the tubercular bacillus, or the exact pathology of these diseases. It is for this reason that the announcement of Prof. Koch's discovery of a sure and speedy means of cure has excited such widespread interest, and in many quarters such unbounded enthusiasm. This interest is natural, under the circumstances, but the enthusiasm is likely to receive a check, and to end in greater discouragement.

The history of medicine shows that in all cases the theory of the mode of treatment, or the attempted cure of disease, proceeds logically from the theory of the nature of disease in general, no matter whether the method of treatment be the prayer cure, exorcism by "hell, book and candle," Christian science, or the more scientific appliances of the schools of modern times. According to the theory of disease follows the theory of treatment. The Homeopathic school of medicine proceeds on the theory that disease is an effect of a dynamically acting cause: a disturbance of the vital functions; a discord thrown into the harmony of organs and functions; and that this discord so modifies the normal functions as to produce a group of symptoms designated in their totality as a "picture" of a given disease. This conclusion, however, is arrived at *a posteriori*, as there came first a discovery of a therapeutic law, and the careful study of this law in its application to the human organism in health and disease gave as a natural deduction the theory of disease and the basis of pathology above referred to.

The old school of medicine while admitting many facts involved in the operation of this law, and while adopting many conclusions flowing as a natural sequence from it, treats the whole subject empirically, and flatly denies the law. It proceeds in both theory and practice not only from an empirical, but from a purely physical basis, and therefore accepts only the results of experiment and the testimony of the physical senses.

I claim that a logical use of the facts of experience and observation go to prove that the tubercular bacillus is an effect of an anterior cause which cause manifests its presence long before the bacillus can be discovered, and that when the presence of these organisms can be unmistakably detected, the disease in a great majority of cases is already beyond cure.

It is one of the foremost claims urged by the advocates of the Koch lymph that its great value is likely to be found in the realm of diagnosis. This diagnostic value turns on the febrile reaction following its use. It is also admitted that even where the bacilli are present the lymph though injected into the tissues so as to reach the circulation and cause general febrile reaction does not destroy the bacilli claimed as the cause of the disease, nor does it destroy healthy tissue, but only the so-called tubercular tissue, viz., that tissue already de-vitalized by the bacilli. As the tubercular tissues undergoing already an inflammatory process, is finally doomed to destruction, and as it is this local inflammation that produces the ordinary hectic and rigors together with the progressive marasmus all that can possibly be claimed from the facts taken as claimed by the advocates of this method is that the lymph hastens one stage of the normal progress of the disease. The result being an indeterminate quantity of necrotic tissue together with the original cause of its destruction, viz., the bacilli. Now what guarantee can there be that the bacilli will not renew their attack? If now we take all the facts as stated,

and approach our subject from the opposite side a far stronger case can be made out. If we regard the bacilli as the result of an anterior cause, let us see what can be found to support this view. Taking the whole symptoms in the face of all that the pathology and history of the disease furnished us, tubercular disease must be regarded as essentially a disease of nutrition. This is true in a large sense concerning the body as a whole, and no less true in regard to the local pathology of the tubercle with its inflammatory area. This view is immensely fortified by the only treatment that has proved successful in any large number of cases where the disease was incipient. Rising temperature and progressive emaciation are the leading and most important constitutional features of the disease, and wherever the emaciation has been arrested and the patient enabled to recover flesh, the hectic has disappeared almost invariably, and not otherwise. The practice of the old school in the use of fats and phosphates fully justifies this statement, and they have doubtless arrested many cases in this way. Physiology has in later years introduced a new subject, or made great progress in definite knowledge where before only vague and general conclusions were attempted. This subject is known as metabolism. It has reference to the nutritive substance protoplasm, and regards its formation and final conversion into the living tissue. This matter derived from the food is first endowed with life (irritability) and its further conversion into tissue is not a further life endowment, but a purely functional endowment through differentiation. When we consider the fact that the tubercle is found in almost every tissue in the body, its presence being thus commensurate with the nutritive needs of the tissue and the supply of the protoplasm, I think it safe to conclude that metabolism is also the real pathological as well as the physiological field in which to study tubercle no less than nutrition. Tuberculosis affects the life endowment of the only real nutritive element. The tubercular tissue originally derived from these nutritive elements is destroyed, it is claimed, by the lymph, but the bacilli which feed upon, and may yet be shown to be derived from the protoplasm, are not destroyed, nor is there as yet the least evidence that they will not still multiply as before after their work of destruction has been facilitated by the lymph.

Microscopy shows that a great variety of germs, or micro organisms are constantly present in the body during health. The predominance and localization of the bacillus tubercles so marked in the consumptive patient is often preceded and always accompanied by mal-nutrition. Is it not fair and logical to conclude from all the foregoing, that the real point of departure from health, is also the point at which to locate the real cause of tuberculosis? viz., first, devitalization of the protoplasm; second, as a result bacilli are formed, instead of this substance being differentiated into healthy tissue; third, localization of the tubercle bacilli, which are nomadic; fourth, the local inflammatory area. The constitutional symptoms, marasmus and hectic, always accompanying, sometimes preceding, and more rapidly following the local invasion.

Give to these cases in the earlier stages, fresh air and exercise; cheerful surroundings and good company; wholesome food of a fattening character and a good digestion, and above all things remove all fear of the disease—in other words, establish the nutritive or metabolic function and the greater number will recover. Wait till nutrition is greatly impaired, marasmus and hectic will advanced, and the patient discouraged, and neither Koch's injection or any other treatment proposed is of much use. I have seen hundreds of cases of the former class recover, but of the latter very few indeed, nor do I think any discovery is likely to change these conditions or the result.

We have not exhausted the subject of metabolism yet, nor do we know all that is to be known of protoplasm. I have not the least hesitation in expressing a doubt of its being that "homogeneous" "struchortness" substance that it is generally believed to be. Even albumen which is by no means protoplasm and which contains the four organogens has nevertheless been shown to be chemically very complex in molecular arrangement. The atomic constitution of matter is not only little understood, but is frequently altogether denied. This is because science has ignored philosophy and proceeded so empirically as to have little rational conception of even matter itself. Prof. Crookes' discoveries, more especially his profound philosophy in dealing with the so-called elements, have led the way to a larger knowledge of the constitution of matter in which there will be found neither "brute matter" nor "blind force." Living protoplasm will not then be regarded as a homogeneous mass, but as an association of "lives" upon which the tissues feed, the same structures ministering to the integrity of the tissues at one time, and devouring them as bacilli at another; this change being wrought by antecedent changes in the invisible, yet all-potent dynamic realm of man's being, now invaded by hypnotism. Man is not alone subject to magnetic influence. Every

human being has qualities that though they may elude the Koch's of modern physical science are, nevertheless, very tangible to his favorite dog. These potencies are not beyond the realm of matter, for the dog will distinguish and follow his master's steps through great complexities, and yet, make no mistake. These qualities are not solely determined by the food we eat, but are derived from still higher realms, where motive governs, and where will reigns, or may reign supreme. We may go on ignoring these things, but that will not change a fact in nature, nor will it ever lead us to the apprehension of nature's laws.

I have said nothing of the heredity or the direct transmission of the bacilli, but there is nothing in these directions to disprove the ground taken, but on the contrary, much to confirm it.

As to the use of medicines in the tuberculous patient they are of very great value in many conditions that arise, but no known specific has ever yet been discovered, nor do homeopathic physicians look for such a discovery. Their idea of the nature of disease precludes it. Neither will any medicine take the place of those hygienic or dietetic measures referred to, but the properly selected remedy will often work with these means to make more certain the desired result, as these remedies must be specially selected in each case, I need not refer to any of them here.

Written for The Better Way.

INSANITY, ASYLUMS AND THE TREATMENT OF THE INSANE.

HUDSON TUTTLE.

If I had a friend or relative dependent who unfortunately should become insane, the asylum would be the place of last resort. Not only is this feeling nourished by my own repugnance to the confinement and exile from home, but it is intensified by sympathy with the patient, and yet more by the knowledge of the more subtle laws and conditions which affect the spirit. Spiritualists can best understand the latter. They believe in psychometric influences of the magnetic atmosphere which surrounds individuals and groups of individuals, and give each locality a certain and peculiar sphere which those sensitive are able to recognize by the influence exerted on them. Granting this, the sphere gathered around several hundred insane persons, which gathers intensity from year to year by the succession of the disorder, must have a strong and deleterious effect on those who enter it.

A refined and educated lady, the wife of a sheriff, once informed me in conversation, that their parlor being in front of the jail and so arranged that prisoners could be observed, she could tell by her sensations when an insane person was incarcerated, although not otherwise informed. How distracting would have been the influence had the combined sphere of a thousand instead of one been reflected!

Instance a wife and mother, who perhaps overwrought, manifests some aberration which her physician pronounces insanity, and she is taken to an asylum. Friends are forbidden to visit her because of excitement. Her letters are read by officials before they are given to her. Her own are read and retained if they contain complaints. She is as much a prisoner as though in the penitentiary. She may be even dangerously insane, yet there are lucid intervals in which her feelings and desires are keen and normal, and realizing her condition occasions an excited condition anything but favorable to restoration. Then there is, more potent than anything else, the concentrated atmosphere of insanity, of itself sufficient to make a sensitive person insane by its hypnotic influence.

All this is true, presupposing the treatment is as loving, kind and gentle as those would give in the best ordered home, and violent madness made it necessary for the afflicted one to be restrained. But such treatment belongs to the ideal asylum. In the real the attendants are brawny men, retained for their brute strength, and such are not inclined to the gentle ways of kindness. The measures adopted are more humane than those of years ago, but those thought inclined to violence are still treated like refractory beasts. How they were managed a few years ago, and undoubtedly more frequently at present than the public are aware of, is shown in the following instance, which further illustrates how mistaken people often are, and even the doctors, in the signs of insanity.

At Mantua, O., I became acquainted with a gentleman, Mr. Elijah Hawley, 75 years of age, and a more gentle, placid and intelligent a person one rarely meets in this condition of life. He has spent his life on a farm, yet has been repeatedly called to important offices of responsibility and trust. In the early days of Spiritualism he was in the prime of life, a zealous church member and active in all matters, public and private. He at once felt attracted to its claims, and in 1856 gathered a few friends and organized a circle.

It was soon apparent that he was under a strong influence, but he became so excited that he defeated every attempt at legible writing. This continued for awhile, when he was suddenly controlled to speak. His discourses were fine efforts and he had expectations of becoming a lecturer, when suddenly there

was a change and instead of the eloquent and consecutive discourse, the matter was frivolous and low in thought and expression. His relations, all bigoted church members, interfered, and had him adjudged insane and taken to the Newburg asylum. He said that he really was never more sane. He was conscious of being made the instrument of the language used, and however strenuously he resisted he could not prevent speaking. No one could regret more than he did his inability, or have a stronger desire to escape from the control.

With this desire, when placed in a cell in the asylum, he wanted to do just as he was told by the doctors and attendants and when the latter brought medicine he attempted to swallow it, but could not. The control made him reject it. Then the attendants choked him until he was forced to swallow a portion, and for resisting he was taken to a cell in the second ward. It was warned, but there was not the smallest aperture for ventilation. He had been used all his life to the fresh air of the farm, and he thought he would suffocate. The feeling became intolerable and his thirst raging. He began shouting for help, not thinking that it would be misunderstood as a madman's ravings. The door opened just enough to allow a cup of water to be passed in. He eagerly brought it to his lips but found it medicated and intolerable. The door was closed, the air more stifling, and again he began calling. No one answered, and he became frantic with fear that thus left alone he would suffocate. He beat against the door and at last threw himself against it with such force that he burst through a panel and reached the hall. Here he was at once seized by two burly attendants and choked until he became unconscious. He was then dragged to a lower ward and thrust into a cell from which a negro had just been taken. When he awoke he found the situation more intolerable than that of the cell from which he had escaped. The straw on the floor was a mass of filth and the odor was indescribable. He was sure he should die before morning and began calling again, hoping that some one would take pity on him. After an hour or two, when he was gasping for breath, the door opened and an attendant appeared. He had no thought of escaping, but was dying for want of air, and rushed to the door to get one full breath. Before he reached it the attendant struck him on the head a blow that sent him reeling against the opposite side of the cell, where he fell insensible. When he recovered the door was closed and he was too weak to call. He never fully recovered from the effects of that blow. The next day he was taken to the pump and washed, and consigned to a new cell.

The only protection or covering given him was a small piece of cloth. He suffered from cold as well as want of air but finding that calling or raving had no effect, he sank into a hopeless silence. This was regarded by the physician as an improvement, and soon effected his removal to a better ward and at length to the kitchen as a helper. Better food and pure air restored his health, and after eight weeks he was pronounced well and allowed to return to his home. There are few sane persons who would not become insane under such treatment. Mr. Hawley said that he felt assured that had the treatment been continued as at first he would have lost his reason. Behind those thick walls to resist, to call for help, to object to any indignity or brutality petty authority may choose to bestow, is a mark of insanity to be met with brute force. There is really no communication with friends outside. Complaints are the ravings of poor de-mmented creatures and not to be heeded.

In visiting asylums I have been strongly impressed with the fact that a great many were confined there whose apparent mental derangement was the result of the magnetic control of another intelligence. In these cases, magnetic or hypnotic agencies would be the only correct and positive means of restoration, and such means the materialistic physicians ignore with a sneer. In many cases the only evidence of insanity is the domination of one idea, in effect the mind, in the phraseology of the new school of Mesmerism, is hypnotized by the controlling influence of a certain impression. If this be so, the correct process of cure is to overcome it by a stronger impression. The magnetic healer in such cases is of more value than drugs.

OPEN LETTER TO MR. SAVAGE.

Personally we are strangers, yet I feel quite well acquainted with you, having read many of your sermons, as well as other writings, to my pleasure and profit.

I write this letter because of your connection with the new Psychic Society, and your published views in a February number of The Boston Globe, which were copied into the Banner of Light of Feb. 21, into which your views were classified into seven different heads. Six of these you have already disposed of without the aid of decarnated spirits. The seventh, of which you possess a respectable number of facts, you have been less fortunate in explaining satisfactorily to yourself.

In the same issue of the Banner of Light, Feb. 21, you will find an article entitled "Auto-Hypnosis," which will, I

think, dispose of your troublesome seventh difficulty.

Auto-Hypnosis' exact meaning may be a little obscure to the unscientific mind, but to us who know it is all plain enough. So I think that we may justly claim that all your views are disposed of as far as you have proceeded, without any assistance from spirit power.

Now I have two more points that I wish to present to your consideration, and I earnestly hope that your society will take note of them.

The first is obsession. The second is intelligence conveyed through material objects by their movements without the aid of any visible physical contact.

Of the first, my 40 years of practice as a physician have furnished me with a very respectable number of facts; of the second, my 40 years of study and research have been thickly strewn with experiences of this kind more or less pronounced.

Possibly auto-hypnosis may dispose of these points also; if not, perhaps bi-auto-hypnosis might effectually settle the matter once for all.

In regard to my first point, obsession, wherein the obsessing spirit maintains his or her identity, personality and mentality, I wish particularly to call the attention of yourself and colleagues. I will cite one case, a recent one, which can be easily investigated, as all the correspondence is in my possession, and the parties are only a short distance from Boston at this writing.

Last fall I was called to a patient who appeared to be insane. I could find no trace of disease. Her insanity was peculiar. She was almost if not wholly demented as far as her own personality or mentality was concerned. She was dazed and bewildered. Her own children seemed strange to her. She was restless and uneasy, and particularly desirous to go home, although she was in her own house, with her family about her. She would talk but very little, and did not remember her past history.

I made several calls and at last hit upon a plan which succeeded admirably. I began to ignore the presence of the lady and addressed her as she appeared, as another personality. At last I succeeded in obtaining the following story:

I asked the question, "Who are you?" but not verbally, of my patient; I wrote this question and put the same in an envelope, sealed it and placed it in my patient's hand. She was lying upon the bed and I seated myself to watch results.

Soon she aroused from a sort of stupor and gave me a name. Then followed a name of a city in this State. Then by questions which I asked verbally I received quite a history. It ran thus:

"My name was so-and-so. I lived in Salem. Have a family there. I felt July 3d from a building upon which I was working. I passed away soon after, the next day, I think. I want you to write to my wife. Tell her to proceed with her lawsuit, not to settle with them; and tell her not to change her residence now, as she is intending to do."

All this I wrote down, and immediately sent the same to the wife, whose name was given me, and in due time received a reply confirming all the spirit had said, even to the moving from the house, etc.

Soon after this my patient recovered, and has shown no sign of insanity since.

Now for my second point. One illustration is as good as a hundred.

At the close of a rapping and table tipping seance, after the party had all moved away from the table, I perceived the latter to be moving. I examined it carefully and found no physical agency at work.

After getting an affirmative reply to the question, "If this is a spirit moving the table will you spell out through the alphabet your message to us?" I sat for two hours with a card in my hand containing the letters of the alphabet, and as I pointed to the right letter the table would move.

When I had finished, the letters which I had written were not divided into words, but presented one unintelligible mass. After marking off the words I read the following:

"My name is so-and-so. I passed to spirit life yesterday at 8 p. m. My body will pass through your city to-morrow on its way to Mt. Auburn."

This I found to be true.

Now, if these points can be explained without the aid of decarnated spirits, I would like to ask these reverend gentlemen what evidence they have of immortality?

H. H. BRIGHAM, M. D.

Fitchburg, Mass.

MODERN SCIENCE.

It has been concluded that whatever preservative is to be applied, the timber for piles, subjected to the action of sea-worms, should first be charred, so as to kill any germs near the surface, open the pores of the wood for the antiseptic, and destroy the nutritive matter upon which the worm lives while beginning its action.

At the last meeting of the Physical Society in England an electric lamp was exhibited which lighted itself when darkness came on and extinguished itself when daylight or another strong light was brought into the field. The lamp is worked by a selenium cell on the principle that the strength of the current varies with the intensity of the light falling on the selenium.

Written for The Better Way.

VALUE OF THE BIBLE TO SPIRITUALISM.

H. W. GOULD.

It has long been the custom of many spiritual teachers, both public and private, to ignore the Bible and ridicule its precepts and its teachings.

In fact, it seems to be the principal stock in trade of some lecturers and advocates of the spiritual philosophy, to build up the latter by deriding the former and abusing the Bible and the church.

From my standpoint I believe this to be a grave error, not only uncharitable, but impolitic. While I have no faith in the divine inspiration of its teachings, to my mind, there is just as much evidence of inspiration in the Bible teachings as there are in those upon which we build our more consistent faith to-day.

If ever our teachers succeed in proving the superiority of the spiritual philosophy over that taught by the church, it will have to be done through the reason, and the superior results as demonstrated in the lives of our people, and not by ridicule, or the abuse of a system made sacred by long devotion and hallowed associations. Indirectly, Spiritualists may be said to owe their system of religion to the Bible, and only through evolution and advanced thought have they succeeded in developing "a more excellent way."

The first evidence of spirit presence and spirit communion, so far as we know, is recorded in the Bible. There is no better evidence of either than is often found in the Old Bible—notably the case of the witch of Endor, and the response of Samuel to the call of the Prophet, and the visit of the three angels to Abraham, who invited them into his tent, supposing them to be men and prepared dinner for them.

Also in the New Bible is to be found many accounts of spirit manifestations and evidences of spirit communications, notably, at the tomb, when Jesus of Nazareth was buried; at the meeting of his disciples in an "upper room" where he appeared among them. Peter's release from prison where Herod had ordered him chained between two soldiers, and numerous other passages sufficient to prove what many Modern Spiritualists build their faith upon and claim to be "Christian Spiritualists." While there is a wide difference in the teachings of the two systems, the one has been largely recondited from the other, and even now the first inquiry made by a member of the church is, "What do Spiritualists teach concerning the Bible?" I cannot give up the Bible, etc., and what is the necessity of their doing so?

If we want to convince our friends we have a more reasonable and consistent theory than the church teaches. We cannot do it by abusing an institution they have been taught to respect and venerate all their lives. They know the Bible, the foundation upon which the church is built, is the only sacred book recognized in the civilized world as such.

They know, too, its teachings are compiled from the most ancient and learned writers known to history, and date back some eight hundred years before the Christian era, and these added to from time to time for the next thousand years. Its antiquity, together with its endorsements, as being a book divinely inspired, has secured for it a degree of confidence, if not satisfaction, which cannot be easily destroyed.

Rev. J. W. Chadwick, a well-known and popular Unitarian clergyman, of Brooklyn, N. Y., in his very able criticism on the Bible, published in 1878 entitled "The Bible of To-Day," makes this highly eulogistic criticism:

"The Bible is a great book and it has had a famous history. The science of comparative religion teaches nothing more decisively than that the Bible has an immense superiority over all the other sacred scriptures of the world, others may have isolated sentences of equal, or of greater spiritual significance. But they have no such average beauty and significance."

The superior divinity of the Bible has for the most part engendered the zeal of its defenders. But what I care for most is its superior humanity.

Spiritualists who are familiar with the history of the Bible and realize its influence and the hold it has upon the devotional feelings of a large number of its devotees in all Christian Churches, cannot consistently endorse the more radical of our teachers and public lecturers, in their denunciation of the church and its adherents.

Such assertion as these: "We have outgrown the Bible and have no use for its teachings." "We have no use for the Church, it is among the things of the past." "We get from first hands all that is necessary for us to know," etc., is, to say the least, uncharitable, if not arrogant, and subjects us to what we charge many others with—bigotry.

While we cannot endorse the claim for divine inspiration of the Bible or of its writers, we must admire the principle involved in many of its precepts and the high moral tone of many of its teachings.

It is not necessary for us to glean in the churches to fill our ranks. The field is wide and the laborers few. If Spiritualists will pattern after the churches in their efforts to extend the benefits of their organizations for the relief of suffering humanity, and show to the world the superior benefits resulting from the spiritual philosophy, there need be no anxiety felt as to its ultimate success. "Truth is mighty and will prevail."

Written for The Better Way.

A PERIOD FOR MESSIAHS.

The Ghost Dance and the Sun Myths on the Plains.

Indications which show that the Sioux and their comrades are only acting in obedience to a mysterious influence which will continue to spread—An astronomical season for false prophets at hand in the precession of the equinoxes.

IDA C. CROOK.

In what is to be found the real origin of the Indian Messiah craze? Why do the Indians persist in their curious "Ghost Dance?"

The popular explanation hitherto has been that the Messiah idea, at any rate, is borrowed from Christian teachings. But this is probably a mistake. It is more likely to be a survival of folklore traditions which antedate Christianity by thousands of years.

Such traditions are universal among the savage people of our entire globe, as every comparative mythologist knows, and they have been preserved, chiefly by word of mouth, not only among savages, but among peasants and the uneducated classes generally, with the most startling fidelity. Our knowledge of this fact, however, is comparatively recent. An English magazine writer, J. G. Frazer, says:

"Down to the present century, educated people, as a rule, had no inkling that the mental state of the great majority of their fellow-countrymen differs in scarcely any material respect from that of savages. They did not dream that their humble neighbors had preserved amongst themselves by oral tradition alone a set of customs and ideas so ancient that the oldest literature of Greece and Rome is modern by comparison. To have at last opened the eyes of educated people to the priceless value of popular tradition as evidence of a remote antiquity is the glory of the illustrious Grimm. The two great historical influences, that have molded our modern civilization—the Roman Empire and Christianity—have left hardly a trace in the genuine belief and customs of the folk. Christianity has slightly changed the nomenclature, and that is all. But if there is nothing in Roman civilization or the Christian religion to account for the origin of the popular tradition, there is in the customs and ideas of existing savages almost everything that is needed fully to explain and account for it. The resemblance between the ideas and customs of our European peasantry, and the ideas and customs of savages, is so great as almost to amount to identity. To put it metaphorically, the two sets of customs, the European and the Savage, are independent copies of the same original picture, but both copies are somewhat faded through time, and each has preserved some features, which the other has lost. Thus they mutually supplement each other."

As far back as we can peer through the dim twilight of ancient Paganism we see Messiahs appearing from time to time, and there is every reason to believe that the date of their appearance was made to accord by learned priests with certain astronomical periods of about six hundred years each. In short, these ancient Messiahs are usually sun gods, and while the story of their doings varied with the locality, they bore a well marked general resemblance to each other.

The sun god in all mythologies is usually born on December 24, 25, three days after the winter solstice, when the southward retreat of the sun being checked, the days begin to lengthen, so that, in a very real sense, the sun may be said then to be reborn into the world. We must remember that this is the reason why Christ's birthday is kept by the church upon that date—not because it is definitely known to be the birth-time of Jesus, for among the early Christian fathers there were good authorities for every month in the year, but because the common people were too wedded to the old festival of the sun to give it up.

The church therefore wisely grafted the new anniversary upon the old. But the evil powers of winter and darkness at once seek the life of the sun-child; and the reigning king (winter personified) issues an edict to destroy by frost all the young growing creatures in the country.

This "massacre of the innocents," whose tradition is so pathetically preserved by St. Matthew in his beautiful stories of the Christ-child, was sculptured on the rock temples of India many centuries before the Christian era, and was undoubtedly first related of Christna, if not of some earlier deity. The young sun god, however, slips away unharmed through the constellations and grows in favor daily with God and man.

At the feast of the vernal equinox, of which the Saxon festival to the goddess Postr (compare our Easter) was a survival the solar deity appears as a radiant youth who emerges from the wintry underworld of death, bringing life and gladness to all creation, plants, beasts and men. For at the spring equinox, the days which have, ever since the sun god was born at Christmas, been lengthening, finally gain upon the nights, so that the powers of light may be now said to triumph over darkness. From this time he mounts higher and higher in the heavens, until he reaches the zenith at the time of the summer solstice (June 21), when he is received in a blaze of glory into the arms of that ineffable sky

father of the blue expanse, who was called in Sanskrit Dyauz-Pitar, in Greek Zeus-Pater, and in Latin, Jupiter.

Some mythologies were content to leave the sun god at this glorious consummation of his life; but most of the folk-lore tales preserve the tradition of a false friend who stealthily creeps upon the solar hero and wounds him from behind, or in some way drags him down to the underworld of winter and death at the autumnal equinox, when the nights begin to lengthen over the days.

Thus was the solar hero, Siegfried, of the Nibelungen Lied, stabbed in the back, where the treacherous red cross marked his vulnerable part; thus was Baldr, the beautiful, slain by the mistletoe of the evil Loki in Norseland; thus was Achilles wounded in the heel, and thus was King Arthur betrayed by his trusted friend Launcelot and his kinsman Mordred.

But, although the sun god sinks to the underworld in the autumn, no evil thing can permanently harm him. He possesses, even in shades itself, the revivifying power of the sun, and, as he passes through the abode of the dead, the souls of the departed gather about him to be redeemed and led up to the new life in the spring.

The Christian feast of All Souls and the Hallowe'en, or nut-crack night, which precedes it, are in reality festivals of the autumnal equinox, which have gotten belated with the lapse of centuries through imperfections and changes in the calendar. And the ghost dance among our Indians of the Northwest is evidently the survival of the ancient pagan festival of all souls, a survival which shows internal evidence of having been handed down in the Indian folk-lore and not transmitted through Christianity.

As long ago as the palm days of ancient Egypt, two thousand or more years before the Christian era, the sun god Horus was worshipped as the deity who, though maimed and blinded by the evil one was yet powerful to ransom the souls of the dead.

And the Hallowe'en custom of diving blindfold for apples in a tub of water is thought by mythologists to be a memorial of the successful diving of this god into the waters of the underworld after the lost souls. Apples, nuts, beans, etc., as possessing the seed, which is the promise of the next year's life, soon became typical of the slumbering soul which only the God Himself could awake to a new life. Few people to-day realize that when they pop their corn, crack their nuts, and roast their chestnuts on Hallowe'en as a special observance, they are carrying out in jest what was anciently, a sacred memorial of the resurrection of the dead—a resurrection which can be accomplished only by the warmth of the gracious sun in the springtime.

Can we wonder at the persistency of our Indian tribes in keeping up their ghost dance at this season of the year? Can we wonder at the positiveness with which they declare that the Messiah, who is to save them will come in the spring? Nor can we wonder at the action of the Indian who seizing the arm of Mr. Stewart, the agency saddler at Standing Rock Agency, forced him to look straight at the blazing sun, exclaimed: "See, there is the Indian Messiah now!"

But why should their Messiah come all of a sudden this special year? To give the reason—a reason which is not invalidated by the possible use made of it by designing whites and crafty medicine men—we shall have to again refer to the ancient Pagan beliefs.

At one epoch in the world's history the Messiah of the spring equinox appeared when the sun was in the zodiacal sign of the Taurus, the Bull. At that time the bull was the symbol of the sun god and was sacred to him. In Persia we read of the Mithraic bull in Egypt, of the bull of Apis, and the sacrifice of bulls on the altars of the Romans and other people persisted down to a comparatively late date in history.

But by the notation ("nodding") of the earth's axis—a movement which resembles the "wobbling" of a top, that is running down, but which, in the case of the earth, requires twenty-five thousand years to describe a single complete circle in the heavens—a phenomenon called the precession of the equinoxes takes place.

The time came when, by this precession, the vernal equinox had slipped back into the sign of Aries, the ram or lamb. Then this last animal became the chosen symbol of the Messiah; and as long ago as the time when Horus was worshipped, we find him called "the Lamb of God, which takes away the sins of the world," while both Horus and Christna, were called "The Good Shepherd."

Many of the beautiful similes of the New Testament which deal with sheep, lambs and shepherds have their origin in the pagan worship of the sun when in the constellation Aries, and they were undoubtedly adopted by the Apostles and other early Christians, because only in this way could the new religion be grafted upon the superstitious observances of the common people. Indeed it is manifest to every deep student of mythology, that only by this apparent sanction of the older worship, can any new belief ever gain a foot-hold in the affections of the populace.

Even Christ himself did not disdain to appeal to this trait in human nature, when he said: "Think not that I am

come to destroy the law and prophets; I am not come to destroy, but to fulfill."

Just previous to Christ's birth, the whole civilized world was on tiptoe with anticipation of a new Messiah—the Messiah of the sign Pisces, the fishes, and we read of many "false Christs," who are said to have asserted themselves at that time, both before and after the appearance of Jesus himself. And now the time is at hand, when by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the water bearer, and we may confidently expect an eruption of Messiahs for some little time to come among the savages or among the illiterate of our own people who faithfully preserve in their household customs and folk-lore, without definitely knowing why, the memorials which warn them when a new Messiah is at hand. El Mahdi, the Arabic Prophet, was perhaps the first of these nineteenth century reincarnations of the solar Messiah, although he posed rather as human, acting under divine guidance; Schweinfurth, with his following of singularly deluded and hypnotized women—women whom even trial before a jury cannot shake in their belief in themselves as vehicles for an Immaculate Conception—is a second of these Messiahs; and now the subject of this craze among the Indians of the northwest is a third. But the end is not yet; there are more to follow from the ranks of ignorant enthusiasts in the near future; for the time of the astronomical change whose memorial the folk-lore of the common people has preserved in a hundred and one unobtrusive ways is at hand. And moreover, we are at the end of the regular 600 year period when, after a certain conjunction of the sun and moon, the new solar Messiah is likely to be born.

It is greatly to be deplored that the government has not made a point of sending some good comparative mythologist out in the field to study up this Indian ghost dance. It is an opportunity which has probably never occurred before to the American people, and which will probably never occur again, of studying at the fountain-head, memorials of sun-myths handed down from a prehistoric past. When the occasion which called forth the present Messiah craze shall have passed, many of the priceless folk-lore memorials which could now be so easily obtained, will have slipped out of sight of the white race, to be tucked away in the memories of their Indian owners and only to be gotten at by white folk-lore students with hard digging.

It is also to be deplored that the interference of the government has worn from the first the aspect of a religious persecution. Has the Indian no rights which we are bound to respect? The massing of the troops is of course a measure of absolute necessity for the safety of the whites. So also is the military oversight in behalf of peaceable behavior. But so long as the ghost dance is carried on by the Indians without infringing on the lives and liberties of their fellows, by what warrant does our government order it to cease? Surely poor Lo should have the same protection in his religious dance as is accorded to the Shaker in his religious dance, the Roman Catholic in his Corpus Christi processions, the Orangeman in his parades, the Methodist in his campmeeting revivals, and the devout and earnest W. C. T. U. woman in her temperance prayer meetings, and annual conventions.

But the end is not yet. It is possible that this unwarranted interference with a foolish Indian rite may arouse the just indignation of those interfered with, by exciting their religious fanaticism, pave the way in the future, if not now, for a series of bloodthirsty Indian reprisals which can terminate only in the ruthless extermination of this race, to whom we are already so greatly in debt through our past acts of injustice.

Written for The Better Way.

AN ACKNOWLEDGEMENT.

PROP. W. A. LEWIS.

As I see but little said in your good paper concerning the many good tidings of great joy, sent to the brave and earnest workers in the grand cause as advocated here, in Indianapolis; thus I feel called upon to give to your readers, and those hungering for a word from their loved ones, a brief account of a few most wonderful spiritual manifestations given in my presence through the mediumship of Mrs. DeWolf, of Chicago, now the speaker and test medium of our society.

I called on Mrs. DeWolf, at No. 513 West street of our city, where she is very comfortably located for the month of March. I found Mrs. DeWolf to be a much gifted and accomplished lady and medium, being endowed with four well developed phases of mediumship, as follows: Inspirational speaking, independent slate writing, clairvoyant and clairaudient, all of which gifts were used by many spirit friends and controls for my benefit while in her presence.

Mrs. DeWolf is an entire stranger to me, this being the first time I ever met her. I was favored with many spirit messages in a well written manner on a slate. These messages invariably were signed with full name of spirit communicating. Among them were my father, mother, sister and many other departed

friends, giving messages of love and tokens of joy, with full name appended.

What a grand proof of the continuation of life and spirit return. This gifted medium also clairvoyantly saw and described to me many of my spirit friends, who were present, so accurately that I could not help but recognize them; in many instances giving full name, one of which I will give here, as he was long a resident of Cincinnati, Ohio, and I have no doubt many of the readers of THE BETTER WAY knew him in earth life. He is Daniel McCollum of Winton Place, for forty years a farmer on the Winton road. Uncle Daniel, as we call him, gave me many proofs of his identity and presence, while in earth life Mr. McCollum was a Presbyterian by faith, but seems now to see things through the spectacles of the spiritual philosophy.

I have been a worker in the cause, and a Spiritualist for twenty-five years, and have met many mediums, but to Mrs. DeWolf I must give the honor of being the most satisfactory I ever had the pleasure to meet. She is a refined lady, platform speaker and test medium. She has but few superiors, and I look forward to her stay here as being one of much good, and many convincing proofs of spirit return for the benefit of our society.

A NEW PHASE OF MEDIUMSHIP.

To the Editor of The Better Way.

I made an appointment with Mr. Henry E. Chase, the spirit photographer, of 2350 Broadway, Cleveland, O., for a sitting for independent slate writing, on Wednesday evening, at 6 o'clock. I was there at the appointed time, and as soon as Mr. Chase could clean off the slates, which he did with a sponge and clean water, we sat at a table; we had six slates cleaned off. Two were placed on a small box with crayon pencils inside, there being a white porcelain tablet placed between the slates. Two more slates were put upon the table and Mr. Chase told me to take the other two, tie my handkerchief around them and put them under my feet. I did so, still holding on to the two slates on the box with one hand, and with the right hand held the two slates that had been laid on the table. We held the two slates in our hands about 10 minutes, when we opened them and found this message from my wife:

"Father, little did I think that I would come back and give you a message in this manner, but I can see things differently than when I was in the form. It would have been better for me if I could only look at it the way you do, but it is coming out all right in time, and time is nothing now; it is hard work to write and hold up, so I must go. Your loving wife, LINDIE CHRISTIAN."

The two slates with the handkerchief around them were still under my feet on the floor. After reading the message from my wife, Mr. Chase said look at the slates under your feet. I picked up the slates, untied the handkerchief and opened them, and there was a picture in colors of an old resident of Newburgh Township, whose name was Thomas Garfield; I recognized him at once. There were neither pencil nor colors between the slates. We then opened the two slates that were standing on a box of colors, examined them and found they had commenced to make a face in dark colors on the porcelain. We tried to rub off the colors, but they would not rub off with the hand. Mr. Chase then held a single slate under the table, and the words "good night" were written on it, signed W. H., which is the initials of Mr. Chase's control.

The whole time occupied from arrival, until I was on my way home was less than an hour. On Thursday morning Feb. 26, I called on Mr. Thomas Garfield, Jr., son of Mr. Thomas Garfield, now living in Cleveland at his place of business and requested him to call at Mr. Chase's gallery. He said he would, and did so in about an hour. He was shown the picture and was surprised and said: "That's father, it's wonderful." Mr. Charles Palmer, Justice of the Peace of Newburgh Township was present at the same time and said, "why, that's Uncle Tom, any one would know that was he." Yours for the truth, C. F. CHRISTIAN.

Use of Pussy's Whiskers.

The long hairs on the side of a cat's face are organs of touch. They are attached to a bed of fine glands under the skin, and each of these long hairs is connected with the nerves of the lip. The slightest contact of these whiskers with any surrounding object is thus felt most distinctly by the animal, although the hairs themselves are insensible. They stand out on each side of the lion as well as on the common cat. From point to point they are equal to the width of the animal's body. If we imagine, therefore, a lion stealing through a covert of wood in an imperfect light we shall at once see the use of these long hairs. They indicate to him through the nicest feeling any obstacle which may present itself to the passage of his body; they prevent the rustling boughs and leaves which would give warning to his prey if he were to attempt to pass too close to a bush, and thus in conjunction with the soft cushions of his feet and the fur upon which he treads—the claws never come in contact with the ground—they enable him to move toward his victim with a stillness even greater than that of the snake, which creeps along the grass and is not perceived until it is coiled around its prey. Is this evolution or design?

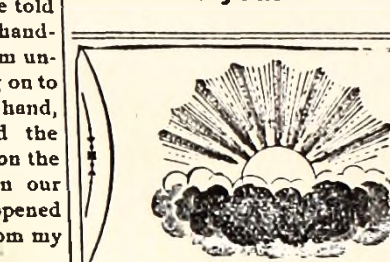


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"MORE PROSCRIPTION!"

Under this caption, in last issue of THE BETTER WAY, we referred to and reproduced the copy of a bill now before the Ohio Legislature, which is intended to deprive mediums of the right to exercise their gifts, except under a penalty of fine and imprisonment.

Though such a law cannot affect Spiritualism as a religious movement, it does interfere with our present program and mode of propaganda. But this could be changed to suit circumstances and things would go on as if no such law existed. Investigators will simply be compelled to seek light and testimony of immortality through our private media, who not only constitute the larger part of that class of individuals, but in many respects the better. And to crown the whole, charge nothing for their services.

Now when people discover that they have been cut off from investigating as it behooves them, they become all the more desirous of knowing, and Spiritualism will probably advance with more rapid strides than it already does. A little persecution always adds zeal to a movement that cannot be killed by proscription or legislation.

But for all that, the general opinion that prevails among Spiritualists concerning those in favor of the bill, is, that it will cost them their seat in the Legislature at the coming election; for Spiritualists have the balance of power in the State in a medium political contest and will oppose any party that legislates unfavorably to their cause.

Spiritualists champion the cause of public mediumship because such a law as contemplated strikes at too many honest and worthy persons the large majority being genuine, while a comparatively few mountebanks are casting odium on Spiritualism by their spurious manifestations. Mediums are not mere tricksters as some who are totally ignorant of the science of Spiritualism may suppose or are made to believe by persons prejudiced against the new ism. They are to Spiritualism what missionaries are to Christianity, the only difference being that they *prove* the immortality of the soul, while Christian missionaries only teach it or give it on faith. And if Christianity is accorded protection or recognition on a belief in a God or a Christ, which cannot be proved beyond a historic record, it seems very unreasonable to deny Spiritualism the same right, when it carries proofs of its assertion in its wake. Nay, more, it is unjust criminal. It is legislating against a large class of worthy people to reach a few fakirs, who falsely assume the name of Spiritualist and who might be reached under the common law that exists for those who obtain money under false pretences. Genuine mediums do not. But probably there is prejudice at the bottom of the whole movement. If such be the case it is proscription of the witchcraft days; and every member who casts his vote for that bill is either an infidel or a religious bigot—a materialist who does not believe in immortality or a church fanatic who lacks the true charity of the Christ he professes to trust or believe in, and is thus a pretender himself and not a true Christian.

True mediums pretend nothing. It is a class that have no claim on Spiritualism and who are not acknowledged as Spiritualists that are the shame the black sheep in our flock as Christians have them too—and we therefore suggest to all worthy legislative assemblies, who have the welfare of all their people at heart, to compromise such measure by empowering Spiritualistic societies, chartered by the State to issue certificates to such mediums who are worthy of it, and thereby give Spiritualism the protection it needs and at the same time free the community from spiritual frauds.

As the bill reads now, Spiritualists could indict every catholic priest who receives compensation for pretending to be a vicar of Christ and offering forgiveness or promising future rewards, which

is a form of prophesying or fortune telling. Or, they may indict every protestant revivalist who succeeds in moving an audience to a pitch of enthusiasm that has a deleterious effect on some people and lands them in the mad house. Every day records cases of this kind, while not one per cent. are Spiritualists or people who have been crazed by Spiritualism. And not one-hundredth per cent. of the criminals in the various prisons are Spiritualists who have been incarcerated for fraud. They are for the most part good Christians or materialists who have lost all sense of a future reward or punishment, and thus are without conscience.

Verily, it looks like prejudice, and Spiritualists should sacrifice their allegiance to party and boldly assert themselves in favor of that political party which promises them recognition or protection, either. They have the balance of power in state politics, why not exercise it. Out of 35,000 Spiritualists there should be voters enough to affect the count if solidly cast in one direction—especially in the Western reserve. Let it be done, as it was done in 1883 when the latter reserve let in Democrats enough to strike out the word "medium" from the Russel bill on March 24, 1884. (See Ohio Laws, Vol. 81, page 71.) Now, if the democratic house or state government has forgotten this, let them be reminded by a defeat at the next election—or vote for such only who promise a repeal of all obnoxious laws against Spiritualists; or at least, the protection we seek so we may exercise our rights as a religious body.

We believe, we have expressed the verdict of the average Spiritualist in this article; and local petitions, signed by prominent Spiritualists and friends who favor them, should be sent from all parts of the state to the house for a repeal of such law, or to the Governor supplicating his veto.

PROGRESS IF NOT PEACE.

The *Christian Advocate and Journal* of New York, whereof Rev. Dr. Buckley is the editor, is the special organ of the Methodist Episcopal Church, and the senior of the many *Christian Advocates* now published by that denomination in different sections of the country.

Dr. Buckley is against woman representation in the General Conference. He made a very able and persistent fight against it on the floor of the last General Conference, and has continued his resistance in the face of heavy odds.

The submission of the question to a vote of the church, while not securing the enthusiastic approval of Dr. Buckley yet had to be acquiesced in by the official paper and its editor, because it was an act of the highest body known to the church. It would not do for the official paper or its editor as such, to set up such an opinion or assume such a position as would cause either to lead to a revolt.

The vote having been taken; the progressive spirit having been shown to be numerically strongest in the great body of the church, the question is, what course will Dr. Buckley and his minority pursue? There is very little elasticity in the personal or editorial make-up of Dr. Buckley. He is a very positive denationalist, and as positive a leader in his own chosen field. He is progressive, but it must be progress on the line which he approves, else to him it is retrograde. He is in favor of the rights of the dear sisters of the church, of their advancement, of their entering certain of the professions, and he can name which, but the church can be best served by the ladies keeping themselves, or being kept by the male church, within certain subordinate lines of activity. He would doubtless approve of sister Francis J. Willard writing M. D. after her graduation and of her performing the duties of a practicing physician but if the vote of the church should call her to Dr. Buckley's seat and thrust her trenchant pen into the columns of the *Christian Advocate* as editor-in-chief, ah! that is another matter! It is not then a question of brains against brains, but of sex against sex, and Dr. Buckley has not yet reached that millenium gloryland of unselfishness where to him "there is neither male nor female" in the conduct of the church.

In his zeal for the minority the editor of the *Christian Advocate* has taken a step beyond the danger line for himself. He has hinted at a revolt, at a secession, at a rupture of the church, should the dear sisters enter the General Conference to place a negative upon his vote to check the onward march of the age. We do not beg pardon for reminding Dr. Buckley and others of his views, that this, which the naughty world calls "a bluff game," is too well understood in this country, having been resorted to many times, before the late secession from the majority vote and rule, and once too often for its own ends. Even Dr. Buckley, with the influence of the official paper behind him, cannot create a schism in the Methodist Church in favor of a dead civilization and against a unit of progress for the whole human family irrespective of sex. The spirit of the church is against the relegation of the mothers, wives, daughters and sisters of the church to the latticed galleries of the synagogue where they are graciously permitted to look down upon the masculine worshippers below in whom

alone woman can find legal or churchly representation.

Dr. Buckley must be already conscious of his blunder. The other official *Advocates* are giving voice and their utterances are ominous of peril to those who bid defiance to the majority voice of the Methodist Church. When the sisterhood of the church shall speak as a unit to demand its long-delayed and long-denied rights, then the ministers will understand that the dead past has forged no manacles for the fettering of progress, and that the call to an equality of rights in the sexes, will first be acknowledged by the church as a moral truth and right and then by the State. "For God is unchanging on."

SHALL THE STATE BE DISGRACED?

We commend to some of our legislators at Columbus, the study of the old "Blue Laws" of Connecticut, Massachusetts and Virginia. Perhaps they do not even know that these colonies each had codes of so-called "Blue Laws," where the most private, personal and family matters of the individual citizen were under the constant espionage and supervision of the colonial authorities. A single lesson in the early history of their own country might protect them from acts of legislation which will mantle the cheeks of their children and grandchildren with shame for their own ignorance, bigotry and intolerance.

We suggest to these gentlemen legislators who seem desirous of placing every citizen of the state under guardianship of some special class; their soul under the care of some special creed or church; their bodies under some special legalized pathy and its administrator who serves for the shekels; and their business, under the direction of some mammoth trust,—that civil, religious and personal liberty is not just now going backward to obliteration, though ignorance, in and out of legislative halls, is crowding it severely. All that personal liberty has ever gained it has fought for, and has fought harder to retain, because in the latter case, ignorance, and not a despotic spirit backed by hiring bayonets, has been its foe.

Some legislator, certainly not a Solomon in wisdom, has introduced into the Ohio legislature, a sweeping bill for an act to prevent our citizens from using any special gift with which they may be endowed, and secure to themselves or their families an honest livelihood by such use. As for instance: The scientific world, and even the thinking religious world are to-day face to face with a series of so-called phenomena known as psychic, or pertaining to the soul, or something supposed to be possessed by every human being. If any particular legislator at Columbus desires to deny the existence of such part of the human spiritual anatomy, we will admit the exception in his particular case. These scientists, philosophers and creedists represent the best intelligence of the age and the world. They have been and are engaged in investigations, and are keeping full records of their doings.

Should the Psychological Society of the United States, or the parent society in London, England, or either of the corresponding societies in Paris or Berlin, or the officers of the new society just organized and composed chiefly of the clergy of the various religious denominations, desire to investigate a case of hypnotism, trance or phenomenal manifestations of any kind, within the limits of this State, then the person must either place his time and his gifts freely at the disposal of the investigators and without remuneration, or else he must suffer fine and imprisonment under this statute for his contribution to modern science. It is not a question of fraud, of trick, of fakirism. Every honest person would sanction the strongest legislation against these, and no class more earnestly than Spiritualists.

The old Puritans whipped Baptists through the public streets at the tails of carts for being Baptists, confessing it and practicing Baptism after their mode. They banished Quakers for daring to sit in circles, waiting for the spirit and then speaking under spirit impressions, and judging from the spirit of bigotry manifested, would have hung the disciples of the Nazarene—as they did Mary Dyer on Boston Common—for being present on Mount Tabor when two ancient, historic dead persons materialized in their presence. Is the legislature of Ohio turning Puritan and seeking to emulate the bitterness of Cotton Mather himself?

This is an age of civil rights and not of absolute, churchly, partisan supremacy. The liberal element in thought, examination and belief will find a method of advising these legislators that this republic is a "government of the people, by the people and for the people," that it is a constitutional government in which certain personal rights of the citizens find ample protection, and that parties and partisans politically die when a free people, sick of the assumptions and tyranny of politicians, determine their political death at the polls.

It has been calculated that the electro motive force of a bolt of lightning is about 3,500,000 volts, the current about 14,000,000 amperes and the time to be one-twenty thousandth part of a second. In such a bolt there is an energy of 2,450,000,000 watts, or 3,284,182 horse power.—Science.

A FALSE NOTE.

The Baltimore annual conference of the Methodist Episcopal Church, composed chiefly of ministers, on the 6th inst., voted 145 to 39 against admitting women as delegates to the General Conference of the church. The latter body is the law-making and executive council of the church, and meets once in every four years. At the last General Conference the subject of woman representation, in accordance with the spirit of the age, was hotly contested, and the subject was disposed of by a resolution submitting the question to a vote of the whole church. That vote has been taken by the laity, and resulted in almost a two to one majority in favor of woman representation.

The first ministerial vote has been cast by the preachers of the Baltimore annual conference, and gives the keynote to the position of the clergy upon that issue. As the clergy, in their delegated capacity in the General Conference, control the whole question and its solution, the bachelor Paul, who has been dead nearly two thousand years, will probably continue to instruct the intelligent women of this century, to "ask their own husbands at home" for any information touching the administration of churchly affairs which they may desire.

Notwithstanding the old edict of that famous Jewish-Christian writer, Paul: "Let the women keep silence in the churches," yet there is no Christian Church to-day which dares obey it, because its literal obedience would practically disband half the churches through lack of spiritual ministrations and financial support. The spirit of the age is not in harmony with sex exclusiveness of rights, as even our own ministerial brethren of the Methodist Church are learning to their great grief. That church must open its conference doors to the equal representation of "elect ladies" or its dial will indicate a rapid decline in both spiritual force and financial responsibility. That the feminine element in the General and Annual Conference would not only sweeten the atmosphere of those bodies, but would conduce to their spiritual efficiency and progress, is generally conceded.

HOW LONG, OH, CATALINA?

The Senate of Ohio a few days ago passed a measure "exempting charitable societies and religious associations from the payment of license fees when they give exhibitions, etc."

If religious associations are exempted from license fees, the "exemption," if we mistake not, in such cases, makes the "exhibitions" a legal act.

Will Jewish and Spiritualistic religious associations be legalized to give exhibitions under this act, or will the law discriminate in favor of the Christian religion exclusively? Police judges sometimes do, even ignoring charters issued by the Secretary of State, when these charters are held by Spiritualistic religious associations, thus ignoring Article 8, section 3.25 of Ohio Constitution, and become the law breakers in their zeal to prove the innocent guilty of offense.

If no discrimination be made or allowed to be made by police judges, Spiritualistic religious associations will have the right to give "exhibitions" in their characteristic way as Christian religious associations are permitted to do in theirs; i. e., entertain the audience by slight-of-hand performance, ventriloquism, parlor magic and the amusement known as post office or fortune-telling by letters, cards and other devices—the only difference being that the agents or mediums of the Christians *know* how these things are done, or know the science thereof, while the Spiritualists do *not* know it.

Shall our "performers" be punished for their ignorance and the others be applauded because they are pleasantly deceiving the public?

If no discrimination be made, and which can only be made by breaking the law (Art. 8, sec. 3.25 Ohio Const.) and subjecting the offender to arrest and state's prison, mediums, instead of "practicing" his or her said profession *** receiving money or other consideration therefor" under the penalty of fine, will have to give "exhibitions" under the charters of the various Spiritualists' religious associations—provided the Holiday bill becomes a law.

Or will police judges be permitted to dictate the nature of the performances or the kind of performers that religious associations must select when giving these "exhibitions" or entertainments? How far will this religious intolerance be permitted to go before a general indignation be manifested by the public and an uprising take place that shall be felt by all in office?

The recent attack on Italians in New Orleans in which a number were killed contrary to law and order, does not speak well for our universal citizenship. If the jury acted wrong in not convicting somebody, the jury is responsible and not those under arraignment. If no proof existed for conviction the jury acted right in finding a verdict for acquittal. The innocent should not suffer for the guilty. Because American citizens are sometimes ill-treated in Italy is no reason for reciprocation. We should be above that. Consistent detective work would probably have brought the criminals to light who took part in the murder of New Orleans citizens, and

the state would not have disgraced itself. In the interval the sympathy of its neighbors were with them, but this has now been forfeited to a large extent. But we should neither condemn the state for a few thousand citizens of New Orleans who probably were hypnotized by one man to do all this mischief.

In view of the many crimes committed by people calling themselves Christians, wouldn't it be wiser for the legislature at Columbus, instead of passing a law prohibiting mediums (Spiritualist missionaries) from practicing their profession, make one that prohibits clergymen from practicing—and most especially as the only frauds among mediums are Christians in disguise—Christian fakirs palming themselves off as Spiritualists. It is just as reasonable to make one law as the other; and more so—for Spiritualists seldom if ever commit crimes, while the jails are filled with Christian criminals, and 99-100ths of the inmates of the lunatic asylums that have been registered as crazed by religion are Christians made crazy by Christian clergymen and their revivals. What will the honorable legislators reply in the face of such facts that cannot be gainsaid? Will they, like selfish fanatics, willfully close their eyes to the truth?

Let every state legislator and others in office read editorials referring to proscription of mediums. It might be a suggestion to them that will be favorably accepted and acted upon accordingly.

PERSONALS.

Photos received: L. V. M., N. S. B.

Contributions received: H. N. M., J. W. A., G. P., S. T. S.

Never print a paid advertisement as news matter. Let every advertisement appear as an advertisement—no sailing under false colors.—Charles A. Dana.

Send in your advertisement or subscription to THE BETTER WAY, and we'll do the rest.

The *Boston Globe* of the 9th inst., publishes a long and interesting article from John Wetherbee on the spiritualistic phenomena.

Hon. Sidney Dean lectures at Muncie, Ind., on Tuesday, the 24th inst.

X.—We don't want ghost stories, but reports of well authenticated physical manifestations as they occur in the presence of mediums to-day. The former should be sent to those weekly publications that desire the sensational or blood-curdling tales that are only believed by superstitious people—not Spiritualists.

W. L. Ryder, of Monticello, Ind., in *Truth Seeker* of 24th inst., seconds the nomination of Mr. Ingersoll for the presidency, and gives some valid reasons for so doing.

The able paper of Dr. J. D. Buck that appeared in our columns some time ago, is supplemented in this issue by another from his pen, "Dr. Koch's Discovery." Scarcely sufficient time has elapsed to test the virtue of the new discovery, but its inadequacy to support the claims made for it become more general as the field of its application widens. Being one of the ablest physicians of the advanced school, the doctor's views will certainly be read with interest and profit. A review of his latest work, "The Study of Man," will be found on page 7 of this issue, which is meeting with a large and merited circulation.

Mr. Sidney Dean, the speaker for the Union Society for this month, will remain over Monday and Tuesday after his last Sunday to aid the society in its anniversary services.

Judge H. N. Maguire, editor *World's Advance Thought*, honors us with a contribution in to-day's issue.

The sparseness of reports on the phenomena in this issue will be neutralized by an extra portion in the next. Among them will be another interesting account of a seance with Mr. Aaron Willis, materializing medium of this city.

Correspondents and contributors are requested to write names or technical terms very distinct, as these that cannot be guessed at—or, better still, use a type writer and avoid all misunderstanding.

A. Willis, materializing medium of this city, leaves for New Orleans, La., about April 3d—hence his many friends will govern themselves accordingly. During his travels he is duly authorized to receive subscriptions for THE BETTER WAY.

Dr. J. B. Campbell holds free circles for spiritual instruction every Sunday afternoon at 2:30 o'clock at his Health College, Fairmount. All are invited.

Mrs. Luther will be here to assist in the 43d anniversary. Mrs. A. C. Hall, of this city, has also kindly consented to aid. With Mr. Dean, who will remain over for the same purpose, a grand time may be expected.

Prompt pay leads a journalist force and vigor to make a bright and lively sheet. The reverse robs him of his independence and gives cause to complain. Lack of cash, like the lack of authority, may deprive the most active. Subscribers will therefore govern themselves accordingly hereafter, and help to keep up the present interest and life displayed by THE BETTER WAY.

Mr. A. Willis, materializing medium, will, during the anniversary exercises at

G. A. R. Hall, give slate writing exhibitions—thus adding phenomena to the philosophy and presenting Spiritualism in its entirety to the public.

In last week's notice concerning the *Weekly Discourse*, in second to last line of second paragraph please read \$300 to \$3000—the cost of paper and printing and excuse the error.

NEWS ITEMS.

Mr. Blair has been appointed minister to China.

Sunday is now generally observed in Japan as a day of rest.

Indian Territory ghost-dancers continue and trouble is feared.

A woman suffrage bill has been introduced in the California Senate.

India takes the palm for free postage. Postal cards cost half a cent each, and a letter goes for one cent.

The Italian Government has taken measures to prevent the proposed co-clave of cardinals for the selection of the next pope.

For neglect that caused loss of life in a collision in a tunnel of the New York Central railroad, the directors, including Chauncey Depew, have been arrested on a charge of manslaughter.

Dr. Windthorst, the leader of the Catholic party in Germany, where his church is denied many liberties, said in a toast at a public dinner that America is the model for Germany to follow.

In 1894 it will be a thousand years since Hungary was established as an independent government. There is a movement among the Hungarians to celebrate that anniversary with great pomp.

Thomas Williamson, called "Salvation Tom" because a leader in the local branch of the Salvation Army, will be hanged at Sedalia, Mo., on the 20th, for murdering two men. He had murdered one man before, and it is now believed that he poisoned his wife.

In the Indiana senate on the 24th ult. Senator Magee charged President Snaffer of the Street Railway Co., who is also president of the state Y. M. C. A., with offering him bribes to vote against bills to which the company is opposed.

Members of the church of Father Vodyzys at Williamsburgh, N. Y., have issued a circular stating: "During the three years he has been with us he has received all the money donated for the church. Where has he put it? As it is not in the church it must be in his pocket?"

The Central Presbyterian says: "The truth is, that there seems to be a craze in certain quarters for human machinery within the church. There seems to be a want of confidence in the efficacy of the agencies and means which our Lord has instituted. It is a subtle form of unbelief creeping into the church."

Mr. Cahill has introduced into the assembly a "bill providing that cigarettes shall be examined by the board of health." While Mr. Cahill is about it, exclaims the Sun, why doesn't he bring in a "bill prohibiting all persons from smoking cigarettes, pipes, cigars, rattan, sweet fern, or dried pond lily stems without a license from the board of health?" If the annual bill continues to increase at the present alarming rate, by 1925 no citizen will be allowed to breathe unless his lungs have been tested by a national board of pneumometry.—*Truth Seeker*.

What is a subsidy? Well, when a company owns a line of steamships and can't make it pay, some congressman offers an appropriation bill to make up the deficit from the Federal treasury. Of course, it is not referred to in that bold, harsh way, but that is precisely what it means. Why shouldn't the Government extend its paternal care and in the same way help the manufacturer, the green grocer, the carriage maker, and the horse dealer, who are doing business at a loss? None at all. In the matter of "saucy" we should not discriminate between the goose and the gander.—N. Y. Herald.

CANTON, OHIO. A month ago Mrs. Frank Bauer gave birth to a baby girl, for whom Mrs. Bauer's four-year-old son conceived an intense dislike, because, as he said, he wanted a little brother. The youngster has never missed an opportunity to mistreat his infant sister, and yesterday the continued crying of the babe led the mother to make an examination, when she discovered that the great toe of the right foot had been bitten off at the joint. The four-year-old acknowledged his guilt. The parents will separate the children, as it is feared the elder will in some manner badly injure, if not kill his sister.

Deafness Can't be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When the tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are cured by catarrh, which is nothing but an inflamed condition of the mucous surface.

We give One Hundred Dollars for any case of deafness caused by catarrh that we cannot cure by taking Hall's Catarrh Cure. Send for circular, free.

J. J. CHANNY & Co., Toledo, O.

Sold by all druggists, 75 cents.

Correspondence.

Milwaukee, Wis.

The Spiritualists of Milwaukee will celebrate the forty-third anniversary of Modern Spiritualism by a two-day meeting, Saturday and Sunday, March 25th and 26th. Good speakers and good singers are engaged. Mattie E. Hall gives the anniversary address Sunday afternoon.

Grand Rapids, Mich.

The good work of maintaining lectures from the platform of the Progressive Spiritualist Society is still going on. During February J. Clegg Wright gave us a course of lectures, and the present month Jennie B. Hagan is here. We hold our anniversary services the last Sunday of the month.

Yours,
EPPHIE F. JOHNSON.

Dayton, O.

The Spiritualists of Dayton will celebrate the coming anniversary of Modern Spiritualism in their hall, Sunday, March 25th. Mr. and Mrs. C. W. Kates, Dr. J. W. Haines and others will officiate as speakers and mediums. There will be three sessions. Good music will enhance the general interest. The ladies are arranging to appropriately decorate the hall. A cordial invitation is extended to all.

Canton, O.

E. T. Bowman writes that Miss Jennie Leys delivered two lectures in Canton, which have awakened the citizens to another taste. Even the secular papers speak highly of her utterances and texts, which we will publish later as the sign of the times. A good physical medium would find a ripe field to work on; but only the honest need apply. As Mr. Bowman says, six are in his hands ready to pay for the first slance-writing test he receives.

Washington, D. C.

Mrs. Hannah Wolf writes that Mrs. Glading has been doing some evangelistic work in the above city, and reaped the gratefulness of its citizens for the same. She also sends a description of a recent entertainment given by the Lyceum, which will appear later.

Further that the Materializing medium, Mrs. Ross, had been given an ovation and a hundred-dollar diamond ring, presented to her by friends. More anon.

Pyrmont, O.

Mr. Hugh R. Moore, of Dayton, O., is with us once more. This is his second visit to our place. He is a grand medium, and is doing a good work here. His utterances are convincing to the skeptic. As they are principally given in the light, give general satisfaction. He should have a place in front as a medium, and should be well patronized. My dear reader, let us do all we can to unfold this grand truth and lay it before the world in all its beauty. Let us think and realize knowledge. Let us move in light that we may attract the world.

B. F. POOLE.

Cleveland, O.

Miss Cora Myette Carpenter, of Missouri, the phenomenal child medium, will be the central figure at the forty-third anniversary exercises, which are to take place in Memorial Hall, 170 Superior Street, Cleveland, O., Sunday, March 25th. Other speakers and mediums will be present. Morning exercises, 10:30, speaking and conference. Afternoon 2 o'clock, Children's Lyceum entertainment. Evening, 7:30, anniversary address, music, etc. Closing Monday evening with grand ball.

I. W. POPE, Conductor.

Denver, Colo.

Prof. G. S. Perkins and wife have commenced a two-months service with the First Society, of which Mr. W. H. Bowers is the President. The new temple of this society is situated at the corner of Thirteenth Avenue and Broadway, and has a large seating capacity. An audience equal to the latter was in attendance on Sunday evening, the 18th inst. Mr. Perkins lectured, and then with his wife gave numerous and satisfactory tests, which were mostly recognized. Quite a fresh enthusiasm has been awakened by their presence in our midst.

COR.

Grand Junction, Colo.

This place lies in one of the very best fruit-growing valleys of the Rocky mountains. Having a low altitude, 4,500 feet. The apricot, peach and nectarine find a congenial home. Population of Grand Junction is about 2,500, on the line of the D. & R. G., & D. R. G. Western R. R. It may be convenient for some good test medium and lecturer in the domain of Spiritual philosophy to stop over while enroute to and from the Pacific Coast. There are some earnest investigators here, and this letter is written to invite any medium or speaker in the cause of Spiritualism, who comes well recommended to visit Grand Junction, and stop at the residence of C. W. STEELE.

Texas, Mich.

The Spiritualists Association of Southwest Michigan will meet in quarterly convention and celebrate the forty-third anniversary of Modern Spiritualism at Longwell Opera House, Paw Paw, Mich., on Saturday and Sunday, March 25th and 26th. Dr. C. H. Davis Thomas has been engaged and other talent are expected. Instrumental music by A. J. Davis, and appropriate songs by Mr. B. A. Cummings. The meeting will be open Saturday at 3 o'clock p. m., closing Sunday evening. Sunday, from nine to eleven a. m., will be spent in conference and business. Eleven to twelve, an address. Saturday evening and Sunday p. m., and evening will be exclusively filled by our speakers. The public are cordially invited. Rates on the T. & S. H. R. R. have been applied for. L. S. BURDICK, Pres't.

St. Louis, Mo.

It was our good fortune to serve, as speaker, the Ethical Spiritual Society of St. Louis, for the first two Sundays of March. This society has been organized but a short time, and is under the efficient leadership of Joseph Brown, City Auditor and ex-Mayor, a man of large and varied experience and a thorough Spiritualist. They have a fine, new and commodious hall, centrally located and beautifully furnished, as well as lighted. Most excellent music is furnished by a quartette, who render the inspirational music of Longley and others in an artistic manner, adding greatly to the pleasure of the audience. Mr. Brown is laboring faithfully to put this society on a self-sustaining basis, and should receive the faithful co-operation of others in making it a grand success. Our audiences were good, notwithstanding the unpleasant weather, and we received many kind words in appreciation of our efforts. We were royally entertained, and we shall

remember with the greatest pleasure our experience with the Ethical Society of St. Louis.

WILL C. HOWARD.

Omaha, Neb.

Dr. A. W. S. Rothmel writes that he has just returned from an extended tour in the State of Iowa, having had marked success with his sances in Ida Grove, Wall Lake, Colfax and Danburg—his occult telegraph being an interesting feature in the phenomena produced through his mediumship.

Having returned to Omaha, he is now forming a company to develop his newly discovered mica mines in Georgia. Specimens of the metal may be seen at J. W. Carr's, First National Bank. Readers interested may send for specimens by addressing Mr. Carr. The mines are in Georgia, only twenty-eight miles away from a railroad station, with five roads of access. The lead is thirty-nine feet wide, and about 1/2 mile long, with twenty-six acres of land to operate on and the option of other lands.

At the depth of four feet the ore was struck, from which about twenty pounds were taken, all good, 45% and 10%. One pound taken is a half inch thick and six in size. The mine will be worked as soon as sufficient capital can be secured. Dr. Rothmel's address will be general delivery, Omaha, Neb., until further notice, but he expects shortly to visit Denver, Topeka, Kansas City, Talaposa and other intermediate localities.

New Orleans, La.

Standing room is only to be had before the meetings commence at Spiritual Hall, 59 Camp street, on Sunday evenings. Many come up stairs and go home again, on seeing the people crowding on the front of the platform and sitting on tables, etc.

Mrs. L. Cook, of Chicago, is at present the speaker, assisted by Mr. George Cordingley, of St. Louis, who composes poetry on subjects from the audience. Last night he wrote a beautiful poem from the favorite flower of seven occupants of a row of chairs, and at seven times wrote messages for about a dozen others, which he read privately after the audience was dismissed.

Many questions were handed up for Mrs. Cook's consideration, and she chose for her subject, "What does spiritual philosophy teach, and what is the duty of those who accept its teaching?"

Dr. Bailey, of Chicago, was present, and in a brief manner considered the other questions lying on the desk.

Miss Ada Warner sang a solo, accompanied by her father on the piano.

Thursday, March 25th, Mrs. Cook gave a literary and musical entertainment for the benefit of the association, assisted by Miss Jacobs and the talented Warner family, which realized a timely acquisition to the treasury of the association.

Prof. Frank Bosworth, of Cincinnati, spent a few weeks in the city. Many people have been delighted with the tests and messages given by Mr. Cordingley in the hall and at his rooms, and the gentleman has been kept busy since his arrival among us.

Mr. A. C. Ladd is shortly expected to be here again to take part in the anniversary to be held on March 25th.

WM. BROWN.

Boston, Mass.

The Berkley Spiritual Temple holds its services every Sunday morning and evening in Berkley Hall, corner Tremont and Berkley streets, and the services are under the able chairmanship of Bro. Craig. Mrs. Lillie is the speaker usually.

Who have had the pleasure lately of hearing C. Fannie Allen, J. Frank Baxter, Dr. A. B. Storer and Mrs. H. S. Lake, who have filled the platform acceptably in Mrs. Lillie's absence.

The First Spiritual Temple, at corner of Newbury and Essex streets, under the supervision of Mr. M. S. Ayer, holds its school at 11 a. m., and in the afternoon services are addressed by Mrs. H. S. Lake.

This is a magnificent structure and a monument to the whole-souled interest of one man in the cause of spiritual truth. Mr. Ayer has voted time and money to the furtherance of the cause.

Every Friday evening the Ladies' Aid Society give a bean supper and entertainment in their parlors at 1031 Washington street, where many pass the hours enjoyably, listening to the music and the words of inspiration and comfort that fall from the lips of the several mediums.

On Tuesday evening the Independent Club reorganized and renewed in its spirit, does good work for the cause. Many of the best mediums are heard here, among those who take part being Mr. and Mrs. Whitlock, Mrs. Kate Stiles, Mr. Riddell, Mr. Wellington and Mr. Warner.

The Ladies' Industrial Union on Wednesday evenings gives much the same program, and there is an increased interest on all sides.

Mrs. Heath, Eben Cobb and Dr. W. S. Hale conduct meetings on Sundays at various halls that are well attended; and also meetings are conducted by F. W. Mathews and Dr. N. P. Smith at Eagle Hall and at Rathbone Hall. The general program at these meetings on Sunday is about the same—short, pithy addresses from various mediums, and tests.

The Berkley Hall Society have opened a conference meeting at 2:30 Sunday afternoon for the free discussion of topics of interest to the spiritual movement, and these are all well attended and enjoyable times we had. SENE.

Portland, Me.

We have had with us during the past week Mr. Henry H. Warner, of Boston, Mass., who has spoken before the First Society at William's Hall to good and appreciative audiences, and we know that we voice the sentiment of the majority when we say that his lectures have been concise and eloquent.

Mr. Warner has a pleasant manner upon the platform and holds the attention of the audience from the beginning to the end of his lecture, and he should be engaged constantly. The topics of his lectures on the 8th were: "The good done by Spiritualism" and "The phenomena of Spiritualism."

The lectures were followed by short test sances, during which many names and descriptions were given that were recognized by parties in the audience.

This is Mr. Warner's first visit to us, and he is engaged for the 15th of March, and possibly another Sunday, the 22nd as well.

A circle was held on Tuesday evening at Mrs. Young's, 21 Quincy street, which was well attended for the speaker's benefit, and on Friday evening the speaker gave a benefit entertainment for the society in their hall on Congress street.

Mr. Warner is also taking a prominent position in the temperance work, being the Chief Templar of Blackstone Lodge, 135 of Boston, Mass., and on Monday evening, March 16th, he addressed a meeting held under the auspices of Arcana Lodge, No. 1, of this city, upon the subject of "Good Templary, its aims and progress."

The veteran worker, Joseph D. Stiles, addressed the Spiritual Temple Society at Myrtle Hall, on March 1st and 8th, and many went away from the meetings comforted by the messages given, and skeptics were convinced that after all there is "something in it," more than trickery and delusion.

Kellar, the magician, was here on Saturday evening, March 14th, and gave his usual rhodomontade against "so-called mediums," and

the result was an increased attendance at the Sunday meetings. Spiritualism is progressing favorably here, but quietly, and there is much inquiry after good mediums.

THE BETTER WAY is well spoken of, and the two papers that are mostly sent here upon the table of Spiritualists are the W. V. and the Banner of Light.

AL KAHIM.

St. Louis, Mo.

On Sunday morning, March 15th, Mr. J. Frank Baxter arrived in St. Louis, Mo., and the train being two hours late, he entered a hack and was taken at once to Monahan's Hall, where a large audience awaited him in anxiety. He was at once introduced and cheerfully received. He electrified his audience with a soul-stirring ballad, and proceeded with his poem, another song, and then his lecture on "The present aspect and tendency of spiritual thought." The lecture was grand, was greatly appreciated, and was enthusiastically received. Mr. Baxter, though a stranger in person, was no stranger in name and reputation, and the greetings and congratulations which were his from the many who sought him at the close of his morning exercises made of the occasion a grand, informal reception.

In the evening at 7:30 o'clock there was only standing room, and many did stand the whole time. The music, wholly by Mr. Baxter, the prefatory poem, and the lecture on "The Church and the Book," were all listened to with much pleasure, and the last with great profit. The Globe-Democrat and other papers of Monday gave space and worthy report.

At the close of the evening lecture Mr. Baxter gave one of his unique sances, which in many of its respects was novel to a St. Louis audience, and yet with the conditions prevailing, it was a grand success.

The audience was made up of intellectual and noteworthy people. So marked was this matter that it called out the comment of many. And, too, another noteworthy feature was remarked, and that was the fact of so many young and middle-aged people in attendance.

Mr. Baxter is so versatile in his gifts, so dramatic and yet natural in his manner, so enthusiastic in his work, and so magnetic in his influence, that his audiences in St. Louis were wide awake, thoroughly imbued with his thoughts and infused with his forcefulness, and moved to frequent applause, and everybody present, in one way or another, was well pleased.

Mr. Baxter was announced to speak again on another Sunday, and to give an "extra occasion" during the week. All were anticipating much, and it is safe to say none can be disappointed.

SENK.

Elmira, N. Y.

After the initial correspondence which led to my engagement for February in Elmira, N. Y., I noticed that Carrie E. S. Twing was advertised in THE BETTER WAY for the same month, but for another society. As Elmira is not a great spiritual center, and as I knew there had been some misunderstandings which had divided the forces, I did not want to meddle or extend the chasm. It seemed to me that Mrs. Twing was equal to the needs for one month, and if I were to go there after she had been advertised, it might have been interpreted as evidence of a partisan feeling and unfriendly purposes. Accordingly, I wrote to the secretary of the Spiritual Light Society for information.

The answer came that after diligent inquiry they thought that Mrs. Twing would not be there that month, as the society that engaged her had suspended and was said to be insolvent. This was confirmed afterwards. On Tuesday after my first Sunday in Elmira I met Mrs. Twing, and she informed me that though she had been engaged a year ago, she had been informed that the society was not prepared to meet the responsibility of her engagement, and proposed that she come on her own responsibility, pay her own expenses, and have what she could make. This she declined to do.

I refer to this because the impression has gone out that I made an engagement with the Spiritual Light Society to run an opposition to Mrs. Twing after she had been engaged for a whole year, and that Mrs. Twing gave up her engagement at a sacrifice to avoid the conflict.

In the thirty-two years that I have labored for the cause of Spiritualism as an inspirational speaker, I have never desired to oppose or injure any other speaker or medium. I have never knowingly lent my influence to encourage party strife and personal prejudice. I have aimed to inspire good will and generous tolerance between persons who thought they had cause for grievance. I have never sought to obtain advantage by saying or doing anything to other's disadvantage. I have never tried to push myself into notice or secure engagements when I had any reason to think I was not wanted. I have very rarely applied to societies for engagements, or asked any one else to secure them for me. When called I never inquire the creed or politics, or "previous condition of servitude" of those who call me, nor seek to dictate how they shall run their affairs, or who else they shall employ. If they want my services and comply with my terms and make conditions for me to "speak my piece" in my own way, that in all I seek to know, except as information is volunteered.

I have good will for both parties and all the participants in the differences in Elmira, and I ask no better treatment than I received from the Spiritual Light Society during my recent engagement in Elmira, and our audience increased to the last and filled the hall. Yours for the good that we may do.

LYMAN C. HOWE.

Tulare, Cal.

There seems to be a lack of inspiration on my part of late in letter writing; why it is I cannot tell, unless it is the charming climate of this glorious country, where one desires to remain as much as possible out of doors. One thing that I have enjoyed, my work has taken me a good deal out of doors, and to one in search of a perfect climate, let me say that southern California is the place; such perfect days, not one now and then, but all the time; it does not become wearisome as some may think, but you greet the new-buried day as an old friend, and revel in the glory of the most perfect climate on earth.

It was with feelings of deep regret that I closed my labors in Los Angeles the second Sunday in February and leave my many warm friends—friends who are tried and true, not those of a day, but those who were willing and anxious to second your every effort leading toward the bettering of the condition of humanity. I had many things to overcome in Los Angeles that none but those situated as I was and anxious to build up our cause can know, yet knowing that no lasting good can ever come by indolence; so did I know that the good of the people in coming together as a band of workers would broaden, one and all, no matter what else there may be to contend with, kept me full of love to all the people. I hired the different halls, collected what I could myself from the people to pay the rent, the deficiency I paid out of my own pocket, did all the advertising, made calls on the people, called them together in socials every week, and was the key to all the meetings, and Spiritualists who had lived in the city for years became acquainted with each other, and knew more people than they ever did while they lived there.

I started a Lyceum, hoping to interest the young, and have a place for the children, which are so much neglected by our people, but was obliged to give up that line of work, as the people did not send their children as they should. All this time perfect harmony was kept, and it was often remarked, there was none of that back biting sometimes so common in all organizations of all classes.

In December the friends began to organize by my earnest solicitation, as I had repeatedly told them that was the way to do, and why I had worked so hard. As soon as they began to organize they began to quarrel, and the prime mover of all came from one who was not an avowed Spiritualist, but said they always liked the spiritual meetings, and hence came. This kept up until a goodly portion of the audience withdrew and hired a hall, and told me to continue to lecture, which I promised to do for one month. They withdrew not in antagonism to them, but simply we did not come to have a constant warfare.

My last month was a most pleasant one, and I had good audiences and a fine class of people. The last Sunday I lectured in the city a gentleman offered me a lot on which to build a temple if I would remain, and a friend offered me a lot just out of the city for me to erect a home if I would come there and live. I refused both offers for the present, but may accept them some time, and if I do Los Angeles will have a temple in which spiritual meetings can be held, and all inharmonious will be ruled out.

The society which I organized held its meetings in Foresters' Hall, and had Miss Suede Johnson for two Sundays. When I left my own meetings were dropped, and no doubt will remain so until some time in the future. Mrs. Logan came to the city and hired the same hall I had used, and started her peculiar kind of meetings—a sort of a Methodist love feast—an exhibition of all sorts and conditions. Those kind of meetings may do, but I have my serious doubts.

I made a hurried visit to San Bernardino, Colton and Riverside, ere I left that section of the State. I then went to Lemoore, where I remained one Sunday, then came to Tulare, where I am at present. I shall remain here a Sunday or so, then go further north. There are a few earnest Spiritualists here who have been true to the cause ever since they have been convinced.

I hold meetings here Sunday afternoon and evening. Whether I remain here longer I can not tell. I will keep you posted as to my movements. Yours in the cause of truth.

G. H. DUKES.

Chicago, Ill.

The work of the guides of Mrs. Cora L. V. Richmond has gone steadily forward, notwithstanding her recent severe illness. This work, it seems to me, appeals more to the spiritual nature of man than to any other part of his nature; for while it recognizes and endorses all the manifestations of spiritual power that appeal to the senses of man, as an aid to the mind in formulating externally that which it has already perceived.

As shown in the discourse of last Sunday morning on "Spiritual propositions in a new light," which was listened to by a large appreciative audience upon the statement most logically proven, that the perception of all spiritual principles must come from within, the discourse showed the fallacy of predicated spiritual principles upon material facts, the manifestations of spirit power may prove the existence of Spirit; they are facts, but they do not reveal the nature of spirit or spirit life, that can never be revealed objectively to the external mind; it is a perception that must come from within. Then the inconsistency of the public mind in the investigation of spiritual manifestations was pointed out; that the testimony of Spiritualists, those who are familiar with and have tested the manifestations should be rejected as unreliable, because of their experience in that direction. You often see accounts of spiritual manifestation in the secular publications, the narrators disclaiming being Spiritualists or having any knowledge of Spiritualism or spiritual phenomena, therefore the accounts are worthy of consideration. Then are we to conclude that the experiments in chemistry of the chemist are not so reliable or trustworthy as those made by some one who has never heard of chemistry and the same in all other branches of science.

Another ridiculous idea that most people seem to entertain in connection with this subject is, that a scientific or professional man is better qualified to investigate these manifestations and discover spiritual principles. Why? Are the affections of a professional man any more to be relied upon than those of any other person? Does he know that he loves any better than any one else? If not then why is he better qualified to investigate Spiritualism than one who has had no professional training? The discourse was replete with telling points and convincing arguments, as the discourses through the organism of Mrs. Richmond always are.

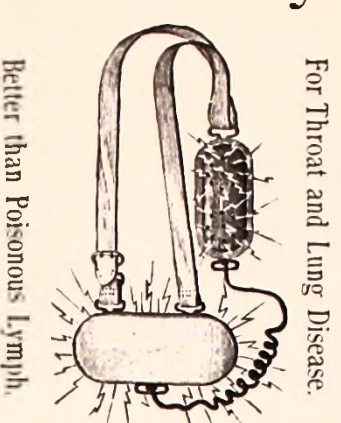
In the evening the subject of the discourse was, "Tokens by sea and land and the upper air." This discourse, which was very prophetic, called attention to how human intelligence had conquered the sea, making it yield up its treasures and bear the freighted cargoes of commerce from one land to another, and how much more would be accomplished in that direction. Then how the earth had been made by man to reveal her wonderful stores, how her mountains were leveled and her rivers spanned, her continents girdled with bands of iron, and the world itself encircled with the lightning that bears its news from one continent to another and from ocean to ocean. Then the upper air, of which man knew so little at present, that, too, would be made to do his bidding and bear his burdens.

"Aye, nothing is impossible. And when you add to this that upper and inner realm, across which arcos of light have been borne freighted with the messages of your loved ones; when you add the deep sea cable of the soul that has linked the two worlds that were supposed to be separated forever by death; when you know that the ships of the air, laden with the spirit forms of your loved ones draw near to your firesides, to your thresholds and they hold communion with you; when you know that the spirit world has belted and girdled all the mysterious passages of light between you and the unseen realm, and whisper that the spirits of your earth and the angels of the higher air have conversed with spiritual beings from other planets, then you may understand that there are two ways of comprehending these difficulties; one the inner way of light from within the soul, that paves all the spaces with the glowing thoughts of immortal beings, and brings you cradled with thoughts that are diviner than yours."

"Thus hand in hand the intellect and the spirit, or rather the intellect by the spirit, encompasses all the depths of earth and the upper air, and perfectly crowns men as gods when they sit enthroned upon that mighty throne which is the victory over self, the conquest over the dust, and crowned with the immortal and undying love that sets its seal upon the brow of human intelligence as the loftiest sign of God, the token of man's relation unto the deity."

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Ladies' Department.

Written for The Better Way.

We Come.
MRS. S. S.

Yes, we come. We come from our home so bright,
We come to our loved ones again to-night,
We come to console when grief reigns supreme,
Though you fall to hear us or know what we mean.

No ocean too broad or deep for our flight,
No breeze so chill as to weaken our might,
No darkness so dense as to hinder our sight,
No sunnier too bright for our greeting of light.

Don't ask us complainingly, with a frown on your brow,
Why don't you come oftener, why don't you come now?
And why, if we do come, no longer remain?
You needlessly wound, loving souls shrink with pain.

Half doubting, half pouting, half thankful, you stand,
Distressing the dear ones who stretch forth their hands
Lovingly, pleadingly, bright angel bands,
Only give us conditions, we'll fill your demands.

Whenever you call us throw earth thoughts away,
Only give us conditions, we'll never say nay;
Forget the world's dross, watch only and pray
That the holy and pure draw near you each day.

Written for The Better Way.
EASTER THOUGHTS.
AUNT FANNIE.

As light will shine in the darkest
dungeon if there is a window made for
it to shine through, so it will permeate
your whole being if you will open the
window of your heart and allow the light
to enter. The light of Christianity!
The Christ light! The light that dawned
upon this earth to bring mortals out of
the dungeon they were groping in! Love
is the key to this dungeon.

Just outside of each of these dark cells
is the word "Liberty" written in large
letters. Liberty of soul! Think what
that means! The stepping out of ex-
treme darkness into a broad light of
thought, action, knowledge, into the
very basis of divine understanding, the
only true light.

There the way is broad; there you will
find perfect peace and happiness. How
many of you are groping in darkness!
Oh, friends, open the window of your
heart, and let the divine light enter; let
your spirit friends come near and help
bring this light to you. You each have
guardian spirits that will guide you if
you but listen to them.

Paul said to the Romans, in 8th chap-
ter, 1st and 2nd verse: "There is there-
fore now no condemnation to them
which are in Christ (meaning who be-
lieve and follow the teachings of Christ)
who walk not after the flesh, but after
the spirit. For the law of the spirit, of
life in Christ Jesus (or living as Jesus
taught) hath made me free from the law
of sin and death."

Grander thoughts than these no man
has given. Paul understood the spirit,
and lived in it; was controlled by divine
spirit.

To be controlled by and led into divine
light, we must step out from all dark-
ness, drop the old mantle and take on
the new, give ourselves up to guardian
spirits, be led on by them step by step,
higher and higher, into supreme light,
where there is no darkness, no sorrow,
or trouble. Helping hands are ever
reaching out to you; do not push them
aside; grasp them, and be taken up out
of darkness by them, lifted higher in
thought.

Chapter 10th of Hebrews, 11th verse:
"And every priest standeth daily min-
istering and offering oftentimes the same
sacrifices, which can never take away
sins."

By that same law people to-day stand
and offer what they call sacrifices to the
Lord, and commit sins, and tempt evil,
and think then by depriving the body
of proper nourishment, they are giving
a great sacrifice to the Lord which will
condone for many sins; but, my friends,
those sins will stand, and you can starve
the body, but it does not erase one iota
of your sins. Future condemnation is
just. Link by link our lives are being
worked, and the chain cannot be undone;
in some many rusty links will show, and
the bright ones shine ever so bright,
they will not hide the rusty ones; but
you can, if the rust has not eaten too
deep, remove the rust by making proper
compensation for that wrong done, but
that link can never shine quite so bright
and pure as the links that were never
ruined. And, my friends, how careful
you should be; count every day, every
hour, a link in your life, and try how
bright you can keep it. Let every deed
be a rock of strength, with no flaws, and
built together with a mortar of truth
and divine love.

Inspiration comes to all, but divine
inspiration comes only to those who
seek it, where the windows of the soul
are open to receive it.

All things are pure, love is life,
In God alone we are secure;
Hungry mortals strive for right,
Grace cometh to all through light divine;
Mercy shineth through all, they will be mine;
Charity aboundeth through all life's pain;
Love bringeth treasures;
Let light with thee remain;
Let not temptation conquer, strive ever for
right,
Look ever upward into the light.

A woman should never be ashamed to
own she has been in the wrong, which
is but saying, in other words, that she is
wiser to-day than yesterday.

Written for The Better Way.

"THE PRESENT SYSTEM MUST GO."

JANE D. CHURCHILL.

These are the closing words of an
article by Sister Waisbrooker in THE
BETTER WAY of November 22d. I would
add, it not only must go, but will go.
Even now the signs of a coming change
are visible to those who may read them.
Our present industrial system must be
done away with, and another more just
and equitable take its place. Combina-
tions, syndicates and trusts must be
merged into one grand, national, associa-
tive commonwealth of the people, by the
people, and for the people. This cannot
be done in haste; little by little the
change must come. It is ours to hasten
the glad day by earnest effort in secur-
ing the naturalization of the industries
of the country.

Child labor is one of the evils of our
unwise industrial system that demands
present attention, and I believe the peo-
ple are ready at this time to move in the
matter; in that belief "Our Trolling Chil-
dren" was written. Not that I do not
recognize the curse of competition. I
do most fully, else I were not a Nation-
alist.

As few, comparatively, understand the
principles upon which Nationalism is
based, I will give below the declaration
of principles as adopted by all Nation-
alist Clubs:

"The principle of the brotherhood of
humanity is one of the eternal truths
that govern the world's progress on lines
that distinguish human nature from
brute nature.

"The principle of competition is simply
the application of the brutal law of the
survival of the fittest and most cunning.

"Therefore, so long as competition
continues to be the ruling factor in our
industrial system, the highest develop-
ment of the individual cannot be reached,
the loftiest aim of humanity cannot
be realized.

"No truth can avail unless practically
applied. Therefore, those who seek the
welfare of man must endeavor to sup-
press the system founded on the brute
principle of competition, and put in its
place another based on the nobler prin-
ciples of association.

"But in striving to apply this nobler
and wiser principle to the complex con-
dition of modern life, we advocate no
sudden or ill considered changes, we
make no war upon individuals; we do
not condemn those who have accumulated
immense fortunes; simply by carrying to
a logical end the false principles on
which business is now based.

"The combinations, trusts and syndi-
cates, of which the people at present
complain, demonstrate the practicabil-
ity of our basic principle of association.
We merely seek to push this principle a
little further, and have all industries
operated in the interest of all by the
nation, the people organized—the or-
ganic unity of the whole people.

"The present industrial system proves
itself wrong by the immense wrongs it
produces; it proves itself absurd by the
immense waste of energy and material
which is admitted to be its concomitant.
Against this system we raise our protest;
for the abolition of the slavery it has
wrought and would perpetuate, we
pledge our best efforts."

Sister Waisbrooker can see that, being
a Nationalist, I have not only thought,
but have thought to some purpose, by
joining this movement that seeks
through the Nationalization of industry
to promote the brotherhood of humanity.

The raising of the school age to
twenty-one years is one of the objects
of Nationalism. We do not expect it can
be brought about at once, but by grad-
ually raising the school age first to six-
teen, then to eighteen, and so on until
we get the full twenty-one years. This
can be brought about by legislation
under our present system. The legisla-
tion required is of the simplest but
most comprehensive description. First,
we need the school age raised to sixteen
years, and education made compulsory
until that age. Second, factory inspec-
tors and truant officers equipped with
adequate salaries and traveling expenses,
charged with the duty of removing chil-
dren from mill and mine, workshop and
store, and placing them at school. There
should be ample provision for school
accommodation, and money supplied by
the state through the school authorities
for the support of all children now kept
out of school by destitution. This wise
and just legislation can be, by the united
efforts of the people, accomplished, and
will be as soon as they realize the extent
and evil of child labor, and understand
that it is true economy for the state to
educate her destitute children. The
money now spent by the state in sup-
porting penal institutions, in trying
criminals, and in other like ways, would
be sufficient to educate, and by so doing
make useful and respectable members of
society all children needing support
within its borders.

It is useless to grieve and lament over
the wrongs and injustice of our present
system—that will not change it. It will
be more to the purpose if we "put our
shoulder to the wheel" and do our part,
though small it may be, toward pushing
along the car of progress.

If Sister Waisbrooker is not a Nation-
alist, I hope she will become one and aid
the movement in its effort to abolish

competition. If there are no clubs in
her locality, I would suggest that she
organize one and instruct the people
about her in the principles and purposes
of Nationalism. Woman suffrage and
civil service reform are movements that
Nationalism is in hearty sympathy with,
and which will receive its strongest sup-
port.

I would be greatly pleased to send
good Sister Waisbrooker some of our
Nationalistic literature, should she de-
sire it. A letter addressed Highland
Avenue, Somerville, Mass., will reach me.

Watching the World Go By.

MEREDITH NICHOLSON.

Swift as a meteor, and as quickly gone.
A train of cars darts swiftly through the
night;
Scorning the wood and field, it hurries on,
A thing of wrathful might.

There, from a farmer's home, a woman's eyes,
Roused by a sudden jar and passing flare,
Follow the speeding phantom till it dies—
An echo on the air.

Narrow the life that always has been hers,
The evening brings a longing to her breast;
Deep in her heart some aspiration stirs,
And mocks her soul's unrest.

Her tasks are mean and endless as the days,
And sometimes love cannot repay all things;
An instrument that rudely touched, obeys,
Becomes discordant strings.

The train that followed in the headlight's flare
Bound for the city and a larger world,
Made emphasis of her poor life of care,
As from her sight it whirled.

Thus from all lonely hearts the great earth rolls,
Indifferent though one woman grieve and die;
Along its iron track are many souls
That watch the world go by.

—Kansas City Star.

Written for The Better Way.

QUERIES—NO. 3.

ALLIE LINDSAY LYNCH.

I am not seeking to introduce the old
"Is Spirit Matter?" subject of con-
trovery again, but "Queries—No. 2" called
forth a continuation of thoughts border-
ing on the questions therein, and I de-
sire to place them before your readers
as No. 3.

If matter has existed eternally in what
we call "the past," why will it not exist
eternally in "the future?" And if it is
known to exist in some forms not per-
ceptible to touch or vision, why may it
not exist still in that form which we
designate as "spirit?" And may it not
then be capable of containing the intel-
lect it contained while what is known
as "mortal?" Why, when man's intellect
is known to have ceased to inhabit the
seu body of matter, why may it not
continue to inhabit an unseen body of
matter? Why may not this same intel-
lect either take away such a body or find
one outside ready to receive?

Some believe, some claim to know, the
intellect, life gerin, or soul, has a con-
tinued existence. Matter is proven, is
spirit? No. Well, not beyond contro-
versy. We say, and Paul—many claim
that Paul said something of a spiritual
body—said, "spirit hath an eternal ex-
istence." Simply claiming this cannot
make it a fact. Perhaps 'tis, but how
are mortals to demonstrate that "our
dear dead" exist in spirit or in matter?
If "spirits" cannot give us evidence of a
"God," can they of "spirit?" What we
know we know, but what we theorize on
is simply conjecturing.

We say, "Spirit has existence." Do
we know so? Do we know there is
spirit? Where do we get this idea, where
first? As far as I know, it comes to us
from the past where that "oldest story"
originated. We differ as to the time
and method of the book's origin.
To some it comes as "inspired by God." Does
any one know it to have thus
originated? Nay, but many must know
it must have originated in the minds of
men of rather low principles, as we look
at points therein set forth as examples
given by the "good and wise" of those
times?

Shall we, possessing no knowledge of
"spirit," dare to affirm that matter ends
for the individual with the ending of
that individual earth career? You may
say that our unseen friends call them-
selves spirits. Recently, from force of
habit, I thus addressed an unseen influ-
ence that came through a grand old me-
dium—grand so far as honesty of me-
diumship goes, at least—I refer to Mrs. R.
T. Clanney, and the answer came back
from that loved one long since passed to
the unseen side: "Why do you call me
spirit? I am as real as yourself." So
these unseen friends, or influences, or
intelligences, are not all of one mind.
From force of habit and teachings lis-
tened to in earth life—Paul's, for in-
stance—may they not use that word,
"spirit?"

I do not now profess to know that
spirit or spirits exist. I do claim to
know that in our midst are unseen in-
fluences possessing intellect and power
as real as the man or woman we know to
inhabit matter. For several weeks I
have daily "lived, breathed, and had my
being" in the closest relationship with
these unseen. And I have learned many
new things, some startling facts. But
while I have learned these facts, I have
not learned beyond a doubt that spirit
exists. I could easier vouch for the
existence of matter in the unseen world.

The less government we have the
better—the fewer laws and the less con-
fiding power. The antidote to this abuse
of formal government is the influence of
private character, the growth of the in-
dividual.—Emerson.

Cherish your best hopes as faith, and
abide by them in action.

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ington street at 10:30 a. m. and 7:30 p. m. E. Cobb,
conductress.

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meetings at 10:30, 2:30 and 7:30. F. W. Mathews,
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All invited; seats free. S. S. Gordon, Pres.
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palms, 201 St. James' place, every Sunday
evening at 8 o'clock. All invited. Seats free.
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Sunday morning at 10:30.

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Religio Philosophical Association meets every
Sunday. George Koch, Secretary.

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every Sunday at 2 and 7:30 p. m. in Room 31,
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GRAND RAPIDS, MICH.
The Progressive Spiritualists Society meet every
Sunday at 10:30 a. m. and 7:30 p. m. at 1114 1/2
N. Julia street. Also on Thursday night at 7:30.
Mrs. E. F. Jowling, Pres.

INDIANAPOLIS, IND.
The Indianapolis Association of Spiritualists
meets every Sunday morning at 10:30 and in the
evening at 7:30, at 1114 1/2 N. Julia street, and
Tennessee street; Tu. day at 8 p. m.

LOUISVILLE, KY.
First spiritualist church meet Sunday at 11 a. m.
and 7 p. m. at Mt. Euclid Hall, West Jefferson at
above avenue.

LIBERAL, MO.
The Spiritual Science Association meet every
Sunday evening at 7:30 and on Wednesday night;
Ladies' Aid every Saturday afternoon.
Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.
The First Spiritualist society holds services every
Sunday morning and evening at 1044 Fellows hall,
12 and 14 Washington street, at 10:30 a. m. and
7:30 p. m. S. N. Aspinwall, Pres.
Spiritual services at 202 Second avenue, north;
conference; lyceum at 12 o'clock; evening lecture
and tests. Mrs. C. H. Pruden, Pres.
Minneapolis Progressive Spiritualists meet every
Sunday evening at 7:30, at 221 Hennepin ave.
Lecture and tests. Miss A. A. Judson, Pres.

NEW YORK, N. Y.
The Progressive Spiritualists hold services every
Sunday at 2 and 8 p. m. at Arcanum hall, 87 West
Fourth street, at 10:30 a. m. and 7:30 p. m. No
G. W. Van Horn, conductor.
The People's Spiritual Meeting every Sunday
evening at 8 o'clock at 1044 Fellows hall, 12
and 14 Washington street, at 10:30 a. m. and
7:30 p. m. Mediums' meeting Tuesday 8 p. m.
The New York Psychological Society meets every
Wednesday evening at 8 o'clock at 1044 Fellows
hall, 12 and 14 Washington street. The public invited.
J. B. Shipley, president. 20 Broadway.
The First Spiritualist Conference convenes
every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at
Adelphi Hall, corner of 23rd and Broadway.
Good speakers and good music morning
and evening. Free meeting in the afternoon.
The new society of spiritualists meet every
Sunday at 10:30 a. m. and 7:30 p. m. at
west 14th street, at 10:30 a. m. and 7:30 p. m.

NEW ORLEANS, LA.
The New Orleans Association of Spiritualists
meet at the hall of the Army of Northern Vir-
ginia, 50 Camp street, every Sunday at 10:30 a. m.
and 7:30 p. m. W. Allen, President.

OMAHA, NEB.
First society of progressive spiritualists meet at
26th and Cumming street, Sunday at 2 p. m.

PITTSBURGH, PA.
The First Association of Spiritualists meet every
Sunday at 10:30 in the morning and 7:30 in the evening
at the corner of Eighth and Spring streets.
Joseph Wood, president.
Keynote Spiritual Conference meets every Sun-
day at 10:30 a. m. and 7:30 p. m. at 1044 Fellows
hall, 12 and 14 Washington street, at 10:30 a. m.
and 7:30 p. m. Conference and lyceum.
Fourth Association of Spiritualists meets every
Sunday evening at 7:30 at R. ystone Hall, Third
and Third ave. Mrs. M. Brown, Pres.

PITTSBURGH, PA.
The First Spiritualist Church of Pittsburgh has
lecture evening at 7:30 and on Wednesday night;
Ladies' Aid every Saturday afternoon.
Mrs. A. L. Andrews, secretary.

RICHMOND, VA.
The Progressive Spiritualists meet every Sun-
day evening at 7:30 and on Wednesday night;
Ladies' Aid every Saturday afternoon.
Mrs. A. L. Andrews, secretary.

SPRINGFIELD, N. Y.
The Progressive Spiritualists meet every Sun-
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les, Cal.

Dr. J. H. R. ystone, 722 Spring Garden, Phila-
delphia, Pa.
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James Lewis, 63 and 6

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mental to spiritual growth.

Feeling the needs of a school, some of
us, with the aid and blessings of the
good spirits, have about concluded to
make a start for a spiritualistic school.
We may fail, but if we never start we
never can succeed.

We have the plan work of our new
school now duly incorporated and a
landed property worth four thousand
dollars to start with in Liberal, Mo.

Our objects are to start with an indus-
trial school, supported and sustained on
the co-operative plan. That is, our
teachers and co-workers, and we only
want enough to run the institution, must
dedicate their lives to the work of the
angel world and a home for life will be
guaranteed them in the home depart-
ment of the institution, so that our
friends will never come to want, or feel
the press of poverty.

We will start with three branches in
the industrial department, viz., fruit,
poultry and printing, to add other indus-
tries as we grow.

Each one of these departments will be
presided over by a competent superin-
tendent.

We will have proper teachers in our
educational departments, and it will be
the especial aim to turn out students
educated in the practicalities of life, as
well as to educate them in all the useful
learning of the age. Those who do not
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The Songs, with accompanying Music, hither-
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Our Friends in the Morning, Meet us at the
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CINCINNATI, O.

At the Sunday services of the Union Society at G. A. R. Hall, on the 15th inst., Hon. Sidney Dean, this tower of strength, occupied the rostrum, and, as usual, gave a feast of solid things that might possibly superinduce some indigestion to those not accustomed to pabulum of that nature.

He opened with a poem by James Russell Lowell, entitled "Elegy on the death of Dr. Channing," after which followed a grand discourse on "Love," if we may name it or give it a subject-head—the sum and substance of the same somewhat warranting this.

Spiritualism, of course, formed the basis for the lecturer to build on, and he opened by saying, that, if this great psychic revelation came merely to satisfy curiosity, it would prove a curse rather than a blessing. But it has come on a higher mission. Doubt naturally accompanied the outburst, and, although doubt is a prolific mother of unrest and an aid to the unearthing of truth, yet we cannot arbitrarily present our mission to the world.

Man knows too little of himself and would judge others by his individual standard of knowing. Yes, if we had one universal standard to guide us, and all natures were moulded somewhat alike and could be measured with the same line, a possibility presented itself. Nor can we say, have faith. Many of the poverty-stricken and fallen children of nature's God would not understand the admonition. We must tell them something practical—what to do and how to do it. We must stop preaching to aid humanity by acting. We must stoop to conquer, judging them by their own standard. Faith is not love—not charity. Build a man up, is the right thing, not talk about harmonious adjustments, and other nonsensical sweeteners. The world is tired of impractical teachers and rose colored theorists, and that's what orthodoxy is today.

There is nothing grander than a pure unselfish love. Disappointments are the teachers of it. Where that exists no divorce courts are needed. And where it is present by man or wife it should be cherished. Tiffs will occur; but love forgives, and he or she who has the courage to say "I am sorry," has done a greater deed than facing a battle. Such are the souls who conquer a world of discord.

The Nazarene built his philosophy on love. It is all that could make it stand. But where is it? It has been substituted by a cold, chilling faith. Spiritualism has revived the original. Let it stand as an emblem of our mission, and let it be the individual's guide; for all depends on what the character of those ministers of the other life shall be, who come to us now.

The evening lecture was mainly devoted to the subject of "Death," logically showing that death was not a tyrant or an enemy to mankind, but a blessing and a law of nature. Man begins to die as soon as he is born, and before he has reached three score and ten has died at least twice—i. e., has completely changed his physical body for another, every respiration carrying off a dead portion of it and every inspiration adding something to it. A continuous existence on earth would be uncompleted agony, but death is an alleviator and permits man to enter a higher and better sphere of existence. Not only for church people, but for all people. The spirit world is the natural world, and every one will be blessed or happy according to the character built in earth life. But there is no limit to man's acquisitions and thus he will be able to climb higher and higher without end.

Many interesting and eloquent passages spiced the lecture, that must either be given in full to be made comprehensible, or must be heard when coming from the inspired lips of the speaker. The latter would be the better way, as the force which accompanies these passages cannot be given in the reproduction, and is the best part of the discourse. Only two more Sundays are left to hear Mr. Dean, and those who have not yet heard him should not fail to put in an appearance, or they will regret it. Come one, come all.

THE NEW SOCIETY.

The second meeting of the "Ladies' Auxiliary" occurred Friday evening, 15th, with an increased attendance. Judging from continued harmonious results, added to the many encouraging good wishes from the immortal world, it will, indeed, remain a "Union" society forever.

Very generous donations were made for the prospective anniversary supper.

It will prove a banquet in more ways than one. A large handsome gift fancy stand was sent in by a kind gentleman, which will go through a "raffle," the energetic ladies presiding over its destiny. So take your "chance."

The next social, Wednesday 27th, probably may have a "ghost dance," that is, a plantation masquerade.

Hon. Sidney Dean was present, complimenting the ladies upon their faithful endeavors. A Chicago lady also came over to help us. As the best is always reserved for the last, it is impossible to pen the wit and hilarious emotions that swayed those assembled. But mum is the pass word.

Leasways there was not enacted on any stage a finer bit of comedy than that performed by a venerable lady and a young spirit control. The immortal Shakespeare must have presided.

Some spirit prima-donnas may soon entertain. A noted spirit divine, named Henry, welcomed Mr. Dean.

The guides of a lady member then volunteered a poem, complimentary to the occasion.

A royal good time was enjoyed by a large number of persons who attended the dancing social on Wednesday night, 11th. It will be repeated Wednesday night, 25th.

Some requests were made for a "calico" dress party before the season closes.

Refreshments of lemonade and lovely cake was served by the ladies of the Aid Society. They will endeavor to excel their triumphs of former occasions in arrangement at the anniversary supper, April 1st. Professor Shanks and orchestra, as usual, were entertaining.

All present declared Mr. P. did his part so well that he took the cake. Come over again and help us.

Thanks are due the ladies for kind donations. A neat sum was realized; so they have flooded the treasury box. With many thanks from Mrs. McCracken, President; Mrs. Roth, Vice-president; Mrs. L. Dechant, Secretary; Mrs. L. Winterburg, Treasurer; and

Mrs. Dr. J. LAMON, Reporter.

BROOKLYN, N. Y.

Mr. J. W. Fletcher's lecture Sunday evening, February 18th, was upon the subject "How shall we investigate Spiritualism?" The clergyman of the orthodox faith have come to the conclusion, according to the circular published by the daily press during this week, that the time has arrived when they are disposed to investigate Spiritualism. This circular embraces the names of a number of the leading ministers of the day. They are inclined to think that it is of much importance to the world that they should become satisfied, or that their statement of the result of their investigation will settle the question. Suppose that it is averse to what some of us know to be truth, will that destroy our confidence in the truth, or the investigators, which? The Psychological Research Society commenced a few years ago to investigate Spiritualism, but they had

no time to waste on mediums. It has not yet completed its investigation of the graveyards, hence we have had no report from it. The present society proposes to investigate Spiritualism through its mediums. If this society is only up to the ordinary average honesty of such societies in general, of what possible service will their certificate of approval or condemnation be to the mediums through whom the investigation is made? Spiritualism is not seeking their investigation. If you are not satisfied that what we state is true, you are not forced to believe. Is there any reason why we should doubt known facts? All persons seeking that which is good will find it. If your thought, your desire, is to do good, it matters not what church or what society you belong to, go on and give out your grand, purest and best thought, and you will not require the endorsement of a committee in order that you may understand a glorious truth, or that which appeals to you as truth.

The church offers for the foundation of its faith that which has been. Modern Spiritualism offers you that which is here now, according to the church that which was written upon the tables of stones five thousand years ago, was the work of God himself, and was grand and beautiful, but the hand-writing upon the slate of yesterday is a direct evidence of your insanity.

The church claims to enjoy great psychical influence. A sinner commits great crimes, and yet he can be born again. The bread and wine, and the holy water has great virtue after being blessed by the priest or the minister, and yet with their thirty-nine articles of faith they are compelled, in order to hold their congregations, to add all they dare of the grand truths of Modern Spiritualism.

If the Bible is the word of God, why the necessity or who has the authority to revise and republish it? If it was ever true it is true now.

Joseph Cook, in his sermons in Tremont Temple, Boston, every Monday, claims that nine-tenths of what is claimed to be spiritual manifestations is either fraud or undiscovered natural law. This is exactly what Spiritualists claim, that it is natural law, and the other tenth has nothing in it, or it is the work of the devil.

Now, to whom would we go if we wanted to know anything about the devil. Would it not be to those who best understand what he is. If we were required to investigate chemistry we should seek the best possible chemist; and thus if we wanted to investigate the devil we should go to Joseph Cook, as better understanding what he is, he having given the subject the most thought.

A diamond is just as much a diamond in the hand of a washer in the mines as it is in the finest setting in the world. If a message is sent you by a telegraph boy, do you find all about the character of the boy before you receive the message? How is it about Spiritualism? Is it not a fact that every person is privileged to say all the harsh and scandalous things that is possible about it?

If your ministers investigate Spiritualism they cannot tell the truth without directly assailing their own bread and butter.

We have now a great many of what may be styled after-dark Spiritualists. This is all wrong. If Spiritualism is true accept it, if not cast it out utterly. Think the truth and live the truth, though the heavens fall.

Mr. Fletcher gave a number of tests of spirit presence to strangers in the hall after the lecture, each one of which was recognized.

Fraternally, DOCTOR.

On Friday evening, February 27th, the friends and acquaintances of Mrs. Isa Wilson Porter assembled at her residence, 296 Livingston street, and gave her a genuine surprise reception. The crowd, of which there were some sixty or more present, including Mr. and Mrs. Bogert, Mrs. Kurth, Mrs. Olmstead, Mrs. Nourse, Mr. and Mrs. Dr. Blake, Dr. Hoskinson, Mr. Woodward, Samuel Green, Mrs. Lockwood, Mr. and Mrs. Sherwood, Mr. and Mrs. Currier, Mrs. Stringham, Mrs. Lamb, Mrs. Burtis, Mrs. Renouff, Miss Campbell, Mrs. Scranton, Mr. and Mrs. LaFumee and many others were well provided for sudden emergencies, and simply took possession of the house, supplying a bountiful supper, and passed the evening with music, dancing, short addresses and recitations, with a general, jolly good time.

Mrs. Porter had just moved into this commodious house where she has plenty of room to accommodate the numbers that are attending her Sunday and Wednesday evening service, her previous rooms having become altogether too small for the crowds in attendance when she holds circles or services.

Mrs. Porter is gaining many friends in Brooklyn. Her sittings are satisfactory and her public tests very convincing.

Fraternally yours, DOCTOR.

Cassadaga, N. Y.

The management of the Cassadaga Camp Meeting have engaged Hudson Tuttle and Mrs. Emma Root Tuttle, for Sunday, August 5th, and the week preceding. The program is being made up of the best talent to be obtained, and meeting this year promises to be far ahead of any yet held, or as good as there have been.

THE MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.

The semi-annual meeting and celebration of the forty-third anniversary of Modern Spiritualism will be held at New Boston, Ill., on Saturday and Sunday, March 28 and 29, 1901. A good corps of speakers and mediums have been engaged, and a grand and profitable time is expected. Friends will accommodate as far as possible those attending the meeting, while good accommodations can be had at the hotel for one dollar per day.

WILL C. HODGE, Sec'y M. V. S. A.

The Ladies' Independent Union of the Mississippi Valley Association will hold a meeting at the same time and place, as there is important business to be considered.

OLIVE A. BLODGETT, Sec'y Ladies' I. U.

Obituary.

Mrs. M. L. Allen's mother, Mrs. M. R. Decker, passed to spirit life March 7th, after a lingering illness of over two years. Mrs. Allen was with her almost uninterruptedly for about ten months, carefully nursing her and ministering to her spiritually. Mrs. Allen's mediumship was a source of much comfort to Mrs. Decker and many were the hours of quiet communion enjoyed by mother and daughter with the angel world in the seclusion of that sick room. Mrs. Decker was herself quite mediumistic and her yearning to go was often intensified by the beautiful visions of her spirit home, and the loved ones awaiting her on that shore. Mrs. Allen will soon be in the field again.

A FRIEND.

Passed to spirit life February 14, 1901, Edwin H. Ripley, in the 74th year of his age, the father of the well known lecturer and platform test medium, Frank T. Ripley.

Testimonial.

Merritt Richmond, of Chardon, O., writes to B. F. Poole concerning his magnetized compound for the eyes that it has thoroughly eradicated all inflammation, and for which he sends his sincere thanks. See ad. in another column.

The olive tree lives to a surprising age. One lately destroyed at Beaulieu had a recorded age of five centuries, and was thirty-six feet in circumference.

MOVEMENTS OF MEDIUMS.

Edgar W. Emerson speaks in Berkeley Hall, Boston, March, 1st.

Willard J. Hull may be addressed for lectures at 260 West street, Buffalo, N. Y.

For engagements, address Dr. J. K. Bailey, 812 S. Washington Ave., Scranton, Pa.

Prof. J. Clegg Wright speaks in New York City March, April and May; Cincinnati, June, 1891.

T. Wilkins, magnetic healer, may be addressed at 12 Sixth street, South, Minneapolis, Minn.

Mrs. A. H. Luther may be addressed for the present month 605 N. Seventh street, Philadelphia, Pa.

Bishop A. Beals is engaged at Toledo, Ohio, for March, and may be addressed 1339 South Wisconsin street.

Miss Jennie Hagan lectures for the Progressive Spiritualist Society of Grand Rapids, Mich., for the month of March.

The Hon. Sidney Dean is lecturing for the Union Society of Cincinnati, O., during March. Address 465 Baymiller street during that time.

G. W. Kates and wife may be addressed at Dayton, O., during the month of March. They have April and May open to engage in the West.

Mrs. Lena Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek, Mich.

Will C. Hodge is now located at Davenport, Iowa. His lectures are always well received. He can be addressed at 503 Oneida Avenue, that city.

F. G. Wilson is open for engagements. Address 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

R. H. Kneeshaw, of Montreal, Canada, has some vacant dates for lectures, for which he invites correspondence. Address 79 White street, Saratoga Springs, N. Y.

Mrs. A. E. Kibby goes to Tippecanoe, O., on the 15th inst. Will speak in Louisville, Ky., and in Huntington, W. Va., during April. Is open for engagements for May.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for February and March by societies in need of first-class talent. Address as above.

Henry H. Warner would like engagements for the season of 1891 for societies or camp meeting associations to lecture and give tests. Speaks in Portland, Me., March 8th. Address, 9 Bowditch street, Boston, Mass.

J. Madison Allen has returned to Springfield, Mo., under engagement with the society of that city. Address for summer and autumn engagements, Station A, Springfield, Mo., or 400 West Hunter street, Atlanta, Ga.

Mrs. C. B. Bliss, of Boston, after an illness of four weeks has come to visit her friend, Mrs. A. L. Albright, of 732 Wallace street, Philadelphia, Pa., to recruit her health; and has, at the solicitation of many friends held a number of seance very successfully, both spiritually and financially.

W. F. Peck's engagements are as follows: March at Williamatic; April at Pithsburg and Worcester; May at Saratoga Springs; June at Somerville, Conn.; July 26th and 28th at Onset, and August at Clinton, Iowa, camp meeting. Excepting the first two Sundays of July, his Sundays are all engaged till December 1st.

Mrs. Adah Sheehan is engaged for April at St. Louis, Mo. Camp engagements are as follows: Mt. Pleasant Park, Clinton, Iowa, August 2d and 9th and intervening week; Haslet Park, Mich., August 13th to 20th; Ashley, Ohio, August 23d and 30th, and intervening week. September at Cincinnati; October, 1891, and April, 1892, at Indianapolis, Ind.

Mr. J. Frank Baxter's engagements are as follows: First and last of March, in Salem, Mass., and the intervening two in St. Louis, Mo.; April 5 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 3, in Salem, Mass.; May 10, Worcester, Mass.; May 17, in Brockton, Mass.; May 24 and 31, in Lowell, Mass.; and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work, no private sittings or seances given at 181 Walnut street, Chelsea, Mass.

Lyman C. Howe speaks at Saratoga Springs, N. Y., the five Sundays of March, and will answer calls for week evenings at points accessible on reasonable terms. Address 70 White street, Saratoga Springs, N. Y. His camp meeting engagements, as far as made, are: August 10th to 18th, inclusive, Mantua Station, Ohio; August 12th to 18th, Haslet Park, Mich.; August 24th to 30th, Mt. Pleasant Park, Clinton, Iowa. Permanent address, Box 379, Fredonia, N. Y.

PUNGENT PARAGRAPHS.

An undertaker advertises, "You kick the bucket, we do the rest."

Bobby looking out of the window—What's the matter with that horse, mamma?

Mother—The horse is balky, Bobby; he won't obey his driver.

Bobby—Well, what's the man patting him for?

Mother—He is coaxing him.

Bobby with an injured air—That ain't the way you treat me when I'm balky.—Phrenological Journal.

Ability means responsibility.

Professor to students—Smoke away, gentlemen; it does not annoy me in the least. I look on tobacco as the same light as hay. I don't let myself be like to see others enjoy it.—Masonic Chronicle.

INEXPLICABLE QUOTATIONS.

How good you to come, doctor. I didn't expect you this morning.

No, but I was called to your opposite neighbor, poor Mrs. Brown, and thought I might as well kill two birds with one stone.—Judge.

A DREADFUL THREAT.

Lady—I've got nothing for you. Tramp—You haven't, eh? Well, you'll be sorry for this. If you don't give me something nice to eat, I'll recommend you to all my friends between here and the Gulf of Mexico.

Texas Siftings.

INCONSISTENCY.

Poet—You said the other day in your paper that poverty is not a crime.

Editor—And yet you decline my verses simply because you say they are poor.—Puck.

Uranium is now classed among the rare metals. On account of its electrical resistance it is likely to be used in electrical insulation.

A SURE DISTINCTION.

"I desire to insert this small advertisement in your paper to-morrow morning," she said. "This," said the advertising clerk, looking it over "will go among the wants."

"Have you no 'wishes' column?"

"No, sir," replied the young lady from Boston, laughingly, "you need not insert it. I simply wish a situation as governess. I don't let it is not a case of want, is there any newspaper printed in English in this place?"—Chicago Tribune.

Crusty from the rural districts—What ye pokin' yer hand at me fer?

Waiter—Voh got something, sah.

Crusty—No, I ain't, I guess. You're waitin' fer a tip, ain't ye?

Waiter—If you please, sah.

Crusty—Waal, here's a straight one. You keep on waitin' an' you'll be gray long fore you're rich.—Chicago Times.

Two little Eighth Ward girls were preparing valentines for the mail. "Horror!" exclaimed one, "there's a cent marked on this, and I haven't a bit of rubber."

"That's nothing," replied her worldly-wise companion, "can't you put a zephore the size of Philadelphia Record?"

There is trouble among the professors of Volapuk, and the advocates of that patent talking appliance have become divided into factions. The affair is not of universal interest, but it is devoutly hoped that the contestants will not do their fighting in Volapuk.—Chicago News.

Customer—I don't see any difference in the two overcoats. Same cloth, same lining, same everything, except that one has a seam down the back and the other hasn't.

Tailor—Yes, that's one difference; the other is 'fail.—Chicago Tribune.

An English paper says that the historic "Peter the Wild Boy" was a savage creature found in the forest of Hertswood, electorate of Hanover, when George I. and his friends were hunting. He was found walking on his hands and feet, climbing trees like a squirrel, and feeding on grass and moss, November, 1725. At this time he was supposed to be thirteen years old. The king caused him to taste of all the dishes at the royal table; but he preferred wild plants, leaves, and the bark of trees, upon which he had lived from his infancy. No efforts of the many philosophic persons about Court could entirely vary his savage habits, or cause him to utter one distinct syllable. He died February, 1758, at the age of seventy-two. Lord Monboddo represented him to be a proof of the hypothesis that man in a state of nature is a mere animal.

A NEW COSMOGONY.

Little Willie—Who made the milky way, mamma?

Mamma—Why, God, of course. Who did you suppose?

Little Willie—I didn't know but it was the cow that jumped over the moon.—Munsey's Weekly.

JUDGMENT DEFERRED.

Miss Gusherton—You are an enviable woman. Your husband is the best natured man I know.

Mrs. Bearpaw—My dear, you have yet to see him in his own home.—Pittsburg Bulletin.

"Is the sick man out of danger?" asked a friend.

"No," answered his wife, "the doctor is still visiting him."—Times.

Another Wonderful Cure

Made in Maquoketa, Iowa, by Dr. A. B. Dobson and his band of spirit doctors.

My wife, who had been sick for several years, with a disease called by the physicians scrofulous consumption, was taken worse and doctors were employed for months; she all the time growing worse and at last given up to die, her physicians stating she could not live three weeks. Then we called Dr. Dobson; he came to see her at this time she could only speak in a whisper, her face and arms were covered with large running scrofulous sores; she was a complete skeleton, coughing and raising all the time.

He told her he believed the spirits could cure her of course, she or I could not believe that she ever would recover, however we commenced giving her his so-called spiritual magnetized medicines; and instead of her dying in three weeks she was out of bed, and in a few weeks was out riding in a buggy. It has now been over a year, and she never had better health, with the exception of some stiffness in the knees she is well. She gained in flesh and never weighed more than she does now, and has an excellent appetite. I call this a miracle; and Dr. Dobson was the person that performed it by what he calls his spirit band. We are not Spiritualists, but we know Dr. Dobson personally; he is one of our townsmen, having lived here for many years. He is an honorable man in all his dealings, and a very popular man in Maquoketa, and we can recommend him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

ALONZO BREWSTER, SARAH J. BREWSTER, Maquoketa, Iowa. See ad. in another column.

SOMETHING NEW.
AUSTRALIAN ELECTRO PILLS.
No more use for Liquid Medicines. This wonderful discovery immediately relieves and cures in a short time every reasonable case of Liver, Kidney or Stomach Trouble, Biliousness, Constipation, Indigestion, Headaches, Rheumatism, Female Weakness or Skin Diseases. All readers of THE BETTER WAY who will cut out and return to me with 30 cents (just paid) will mail me a large \$1.00 box (50 days' treatment), as a trial to introduce them only once a day. They are only vegetable, perfectly harmless, and without \$3.00 a box (in any family) 10¢ each. Address, F. J. WORTH, 102 E. 12th St., Cincinnati, O.

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DENTIST,
116 West Sixth Street.

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Everybody wanting dental work are cordially invited to come and see me before going to the college or elsewhere. All will be suited regardless of price. Extracting, 5 cents; Filling, 5 cents and upward. Teeth, 3 cents upward; Gold and Porcelain Crowns and Bridge Work at College prices, or half what others charge. Special attention to Children's Teeth. Office always open. Electric Light used so that we can do filling dark days, and at night for persons who cannot come during the day.

CANCER EGGS

Send 2-cent stamps, your name and address, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

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